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The Chicago Theological Seminary

REGISTER

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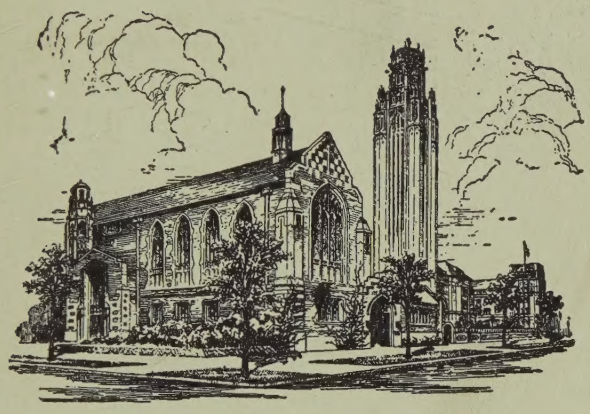

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

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ORIGIN AND PURPOSE OF THE FEDERATED THEOLOGICAL FACULTY

By ERNEST CADMAN COLWELL

[*Dr. Colwell, one of the moving spirits in the formation of the Federation, became Dean of the Divinity School of the University of Chicago in 1939, Vice-President of the University in 1944, and President in 1945.*]

THE Federated Theological Faculty was created in 1943 by the action of institutions which had lived together for a considerable period of time as neighbors. The establishment of the Federation did not bring new theological seminaries to the campus but brought seminaries already adjacent to the campus into a more effective relationship with one another.

The Disciples Divinity House had been established as an autonomous institution in 1894. The physical plant was built in 1928. The institution grew in significance in the denomination and in the numbers of its students during the following years. Thus the Divinity House was an old and well-known neighbor of the University before the Federation was born.

The Chicago Theological Seminary voted to move to a location adjacent to the campus of the University of Chicago in 1913. It actually moved to the campus in 1915. Its present impressive buildings were completed in 1928. The growth of its student body followed the completion of this new plant. Thus the Chicago Theological Seminary had been with us for a generation before the Federation was born.

The Meadville Theological School first voted to move to the neighborhood of the University of Chicago in 1923. The school actually moved to a location near the campus in 1926, and its building was completed in 1931. Thus Meadville also was no parvenu when the Federation was formed.

The Divinity School of the University itself had existed prior to the founding of the University of Chicago as the Baptist Theological Union Seminary in Morgan Park. Its inclusion in the University as the

University's school of religion was decided upon before the University opened its doors. The Divinity School therefore has been a part of the University campus from the founding of the University.

I

As these various seminaries moved into range of the campus, each one of them had a different pattern of relationship to the University. I have already referred to the situation of the Divinity School as a faculty and a professional school of the University of Chicago. No one of the other seminaries had this type of relationship. The Disciples Divinity House was established in a pattern created by William Rainey Harper. It was not designed to be a full-fledged independent seminary, but rather a residence and spiritual and ecclesiastical center for candidates for the ministry of the Disciples' churches. It did not therefore aim to develop a full theological faculty but rather to supplement the faculty of the Divinity School by the appointment of one or two men who were themselves devoted to the interests of the Disciples' churches. It concentrated the expenditures of its resources upon the subsidization of students and the task of furnishing them with a living center on the University campus. It is an independent corporation governed by its own board of directors and administered by its own dean. It is unique among the institutions on this campus in that it was not primarily concerned with formal faculty interests such as the administration of a curriculum.

The Chicago Theological Seminary was a complete school with faculty and all the activities of the independent seminary before it came to the University campus. The type of relationship which it developed with the University was that of a formally defined program of cooperation between independent institutions. The Chicago Theological Seminary thus became an affiliated seminary. It enjoyed the use of University classrooms, libraries, physical education, and recreational facilities. Students in one of the institutions might take courses in the other up to certain limits which were worked out, and in each case work so taken was paid for by the other institution. But in faculty and curriculum, as well as in student body and administration, the Chicago Theological Seminary remained an independent institution.

The relationship of the Meadville Theological School to the University was more informal than that of either of the others. It rested, in fact, upon an administrators' agreement recorded in the exchange of letters between Dean Mathews of the Divinity School and the president of Meadville Theological School. Meadville, like the Chicago Theological Seminary, was a complete and independent seminary before it moved to Chicago. It brought its own faculty and library and built its own buildings. It lived near the campus as an independent institution but without formal relationship to the University.

II

The Federated Theological Faculty was born out of dissatisfaction with these various relationships. These relationships led to certain undesirable developments. In the first place, the independent schools would occasionally arrange for an exchange of professors with the Divinity School of the University. Since only a small number of men were involved in these exchanges, invidious distinctions were created which split faculties and wrecked faculty morale. Again, the individual institutions operating independently naturally fell into competition for students. This drive for student enrolment led to institutional slanders and counter-

charges. We know well that representatives of the Divinity School, in speaking to prospective students, would stress the alleged intellectual superiority of a University school over the denominational seminaries, and we know equally well that representatives of the other schools would give left-handed compliments to the intellectual quality of the Divinity School while emphasizing the spiritual vitality and warm-heartedness of institutional life in the other seminary. In other words, we were politely stabbing each other in the back in the market place.

Again, the independence of these institutions in relation to faculty often led to needless waste in the duplication of appointments. Professorships in subjects which did not attract large numbers of students would be maintained on the faculty of more than one of these institutions. This duplication of faculty was supported by the system of piece-work payment between institutions. If five students from the Divinity School took work under a professor in the Chicago Theological Seminary, the University paid the Seminary their tuition charge for the five courses. If seven Seminary students took work in the Divinity School, the Seminary paid the University its tuition charges for the seven courses. This kind of itemized accounting led inevitably to penny-pinching and dollar-wasting. A treasurer or president or dean would notice that he had paid two thousand dollars in tuition charges to the neighboring institution for instruction in a particular subject. In order to protect himself from this loss in revenue, he would appoint a professor in that subject to his faculty at an annual salary of six thousand dollars a year.

It is not too much to say that these various causes of irritation growing out of the competitive nature of our pattern of relationships made a Christian fraternal connection between the institutions almost impossible. Ill feeling was created and intensified as the years went by.

III

What Mr. Palmer, Mr. Ames, Mr. Snow, and I desired was a form of cooperation more conformable to Christian principles. We set down as the basic framework for the Federation the following goals: First, the elimination of hurtful institutional competition. Second, the elimination of invidious distinctions within the faculty. We felt the necessity of having a faculty which was in effect a seamless robe, no one of whose members could assume a holier-than-thou attitude toward others. Third, the elimination of wasteful duplications in the appointment of faculty members. Fourth, the maintenance of the individual institution's character and vitality. We felt that the continuance of financial independence and administration for the several institutions would lead to variety and experimentation within the Federation. Fifth, the establishment of cooperation in a pattern that would mean that the growth in any one institution's strength would increase the strength of all. These were the goals which we hoped to attain through the establishment of the Federated Theological Faculty.

The pattern which we established had as its basic element the pooling of the faculty of all the institutions into one federated faculty. Each professor in each institution became a member of this faculty with all the rights, privileges, and immunities thereunto appertaining. There was no division within this faculty in terms of status in the University or any type of academic institutional kudos. The Federated Theological Faculty is one faculty, and it is one of the ruling bodies of the University of Chicago. By its creation, we hoped to make possible the development

of intellectual and spiritual cooperation among the members of the faculties of these various seminaries.

The second basic element in the plan of the Federation was the unification of the B.D. curriculum throughout two-thirds of its extent. This common core was designed to incorporate that part of the professional curriculum which each institution would require of all its students. The creation of such a unified curriculum made possible economies in the instructional budget which can only be realized with the passing of time. To avoid the dangers of a too-detailed prescription of particular courses, the faculties voted to accept the results of examinations in place of actual course credits for any part of the program.

Equally important in this plan was the setting-aside of one-third of the professional curriculum to be under the general administration of each single institution. This allocation of authority preserved the distinctive educational function for each institution and made possible individualized programs of study for students with special interests.

A fourth basic element in this Federation was the agreement that there would be no picayune financial dealings year by year between institutions, with annual balancing of the books and transfer of funds. As an alternative, we adopted the principle of initial allocation of large items of expense between the various institutions. In rough outline, the University assumed a major part of the instructional expense, while the other institutions assumed the complete responsibility for student aid, including tuition scholarships, for all members of their student bodies.

In the course of our negotiations, no problem caused us more trouble than that of working out an equitable formula for the institution of this type of financial cooperation. The Gordian knot was cut by Albert Palmer, who suggested an ingenious formula for equating a fixed number of students with one professor. He modified the fifty-fifty formula of "one elephant—one rabbit" to "one elephant—twenty rabbits"; and on the basis of this formula the initial allocation of financial responsibility was made possible.

IV

In the creation of this new type of educational cooperation, I cannot give too much credit to the men who led the non-University seminaries through these negotiations. Albert Palmer, Sidney Snow, and Edward Scribner Ames, together with the representatives of their boards and faculties, labored steadily and with a real religious devotion at the solution of the various problems involved in the task.

It is still hard for me to remember without emotion the devotion of Sidney Snow to the establishment of this Federation. After he had been stricken with his last illness, he called me to the hospital to see him, and his only concern was not his early departure from this world but worry lest any members of his staff might in any way be jeopardizing the successful initiation of this Federation from which he expected the cause of Christian education to gain much.

All the initial obstacles, as is commonly the case in matters of cooperation, were obstacles of the emotions. Suspicion and fear were our worst enemies. For the first six months of our negotiations we did nothing but build exits from the Federation. All the exits were in place before the walls were erected. But at some stage in the course of our discussions, almost by spontaneous combustion, we seem to have agreed to trust each other to be reasonably moral and not too unreasonably Christian. From then on, it was largely a matter of working out details of administration and the adjustment of individuals to particular parts of the program.

The Federated Theological Faculty was launched by a ceremony in Rockefeller Memorial Chapel, which is still remembered as one of the very impressive educational ceremonies in the history of this University. It was initiated in function with a considerable creaking of machinery as this combination of independent and joint action slowly came into effective life.

As we went through the first year of the operation of the Federation, we saw with increasing clarity that we needed certain centralized clearances. Thus the need for one clearance on admission and for the services of a dean of students who would in effect work for the Federation rather than for a separate school was first perceived by Albert Palmer and gradually agreed to by the other members of the Cabinet. In general, the progression within the Federation was from the reaching of decisions by conference to agreement as to the location of a delegate who would have the authority to make the the decision. But with all this went an increasing sense of unity in the administrative Cabinet as well as in the committees of the faculty. The worst three months were the first three months. Hardly a week went by in those early days without some cosmic crisis, but after that our storms became seasonal instead of daily.

One of the early observable results was the increased interest in the Master's degree in the field of religion, which is given through the Federated Theological Faculty in the University. Another interesting and rapid development was the assignment of policy questions on curriculum to two faculty committees—one on the Bachelor of Divinity degree and one on the M.A. and Ph.D. degrees. As I look back on the first few years of the Federation's existence, it seems to me that hardly a day passed without the meeting of the Cabinet or of one of these two committees to solve some important question which had never before been faced.

Another result of the Federation has been to enhance the influence of the faculty of religion upon the other faculties of the University. This increase in University stature is due not alone to the increase in the size of the faculty but also to its achievement of a distinguished and effective pattern of educational cooperation. The mere existence of the Federated Faculty is a challenge to other faculties within the University. Socrates was convinced that the world needed a gadfly—a conviction which was not shared by many of his fellow-citizens. The Federated Theological Faculty seems to feel that the University needs a gadfly, and it will doubtless find a lack of enthusiasm for this conviction elsewhere on the campus. Whether it is destined to play the role of this particular insect or not, it carries a heavy responsibility as the official representative of the Christian religion in the University faculties.

It seems to me that the advantages which have been gained by the establishment of the Federation are heavily weighted, not on the side of economy in annual budgets, but in the area of spiritual and intellectual development of the faculty. The Federated Theological Faculty is robust, vigorous, and yet a fraternal organization. The frank exchange of opinions on various subjects, the discussion of individual theologies, is now carried out in what is in reality a community—and a religious community at that.

Albert Palmer had a fine phrase for the basic concept of the Federation: "In the things wherein we agree, unity; in the things wherein we are not in agreement, liberty; in all things, love and good will and the will to be one." These words are a fine characterization of the spirit of the Federated Theological Faculty.

This spirit was strikingly manifested in the initial struggles to compose the "Common Core" of the curriculum. There is only one thing that a professor loves more than he loves life. That thing is the required series of courses in his own subject matter. Yet, as the discussion of the content of the two years' prescribed curriculum went forward, it was marked again and again by individual professors' reduction of their own favorite courses so that a reasonably comprehensive curriculum might be developed. The meeting at which Mr. Irwin, speaking for the Old Testament staff, volunteered to reduce their space in the course of study by one-third so that another subject might be included shines brightly in my memory as an instance of a new spirit in the faculty. There have been many other instances of this sort. But time would fail me, as the *auctor ad hebraeos* said, if I were to tell of Eastman, Pauck, Haydon, Bower, Garrison, Holman, and their colleagues—who by their faith achieved the Federation, received new promises, stopped the mouths of trustees, out of weakness made strength, out of division made unity, and out of small rivalries created a large and Christian brotherhood.

THE FEDERATED THEOLOGICAL FACULTY TODAY

By BERNARD M. LOOMER

[*Dr. Loomer, graduate of Bates College and the Divinity School of the University of Chicago, is Associate Professor of the Philosophy of Religion in the Federation and Dean of the Divinity School.*]

THERE are two strands involved in the nature of the Federated Theological Faculty. One strand might be defined as being administrative, practical, and cooperative. The other might be labeled as educational, intellectual, and organic. These two elements are distinguishable but not separable or isolatable. Their qualities and functions overlap, and they are interdependent in character. But one's interpretation of the nature of the Federated Faculty depends upon which strand one emphasizes. In the nature of the situation the emphasis cannot be completely exclusive, yet greater weight is inevitably given to one element. While this paper will deal with both strands, it will become clear that my emphasis is upon the second element—the educational, intellectual, and organic aspects.

The following characterization constitutes my own particular way of stating what is happening in the Federation today. The expression is mine. Other members of the Faculty would define the situation in their own ways. But there is reason to believe that the ideas which underlie this personal expression are fairly widely shared.

I

The Federated Theological Faculty was probably first conceived as a practical administrative device to facilitate and order the relations between the several schools and their faculties. These relations had previously involved some mutually irri-

tating sore spots. The proposed organization was designed to further the interests of each constituent institution by means of pooling our various faculty resources and by sharing our several traditions and concerns. Articles of Agreement, which defined the opportunities for cooperation and the areas of autonomy, were drawn up and entered into. It was hoped that various educational advantages as well as financial savings could be realized by all. In the relationship of this Federation each institution felt that it had something to give and something to gain. It should be added that each probably felt it had something to lose. As Mr. Colwell has pointed out many times, in the discussions that preceded the actual establishment of the Federation, special attention was given to the problem of safeguarding the unique interests and special emphases of each school.

From the administrative point of view, the five years that have elapsed since the founding of the Federation have been spent in learning how to live and work together. In accordance with the Articles of Agreement, the financial independence and administrative autonomy of each seminary have been maintained, and the unique concerns and traditions have been preserved. The cooperation inherent in our mutual history can be briefly summarized: In spite of differing educational interests and theories, we have established entrance and degree standards, adopted a workable B.D. curriculum, defined the jurisdiction and relations of various committees, added several members to our common faculty, and made some advance in thinking through to a common outlook. These steps have been taken in spite of a complete change in Cabinet personnel and the too-rapid retirement of many of the older generation of scholars and teachers. Committee meetings have been frequent, long, and many times exhausting. We have paid a price for these achievements which is not to be measured in terms of time alone. But this price has been paid because we have felt that the Federation has within it the seeds for a great future.

Under this interpretation of the Federation, our organizational life has exemplified a balance between communal togetherness and institutional differentiation. This is illustrated in many ways. The Cabinet is composed of the chief administrative officer of each school who represents the educational, religious, financial, denominational, and student policies of his seminary; but, in addition, the Cabinet has appointed its own executive officer who functions as dean of the entire faculty. Each school recruits and admits its own students; but the Committee on Admissions has appointed one of its own members to be the executive dean of students who has general oversight with regard to all applications. The entire Federation has its worship service which is held once a week throughout four quarters of the year; and yet each school has its own worship program. Each school has its own student council; but these councils cooperate in holding several four-school functions during the year. The dormitory of each school serves the students of that school primarily; but students of other schools in the Federation are given very favorable consideration.

II

The above account portrays one strand of the Federation. But the Federated Theological Faculty is not only an administrative organization designed to promote cooperation between independent seminaries. It is not merely an arrangement whereby four separate institutions can realize their ends by a pooling of their overlapping resources. Our primary concern cannot be the protection of our sev-

eral and unique interests, even though these interests will and should remain. The educational and religious vision involved in the proposed venture became clear even in its early stages of development. The possibility of a creative advance colored the motivation and expectations of those affected by this new relationship. This character of the Federation was emphasized in the three inaugural statements which celebrated its founding.

I suggest, therefore, that the Federated Theological Faculty is a community in intent. It already is a community, but it is also growing into an ever deepening community. It is not a church, but neither is it only an intellectual community. It is a religious community whose task is to reinterpret the Christian Gospel in order to make it more relevant, significant, and adequate for our age. Stated in one way, this means that the Federation is a religious community attempting to carry on intellectual inquiries concerning the basic realities of our experience and the fundamental spiritual issues that confront the modern world. Stated in another way, this means that the Federation is an intellectual community whose religious devotion undergirds and manifests itself in its intellectual pursuits. In both instances it is a fellowship trying to integrate the religious and intellectual quests. Thus the Federation has evolved into an unwritten constitution of heart and mind that transcends the original Articles of Agreement.

III

Before describing the outlook and purpose of the Federation in more detail, I would like to make two observations in regard to the general character of the faculty of this community. First, our common Federated Faculty is an organic union. The pooling of the faculties of the four schools has occurred. It will not recur. This means that there is no guarantee that there will always be as many Congregationalists, Disciples, Unitarians, or Baptists on the faculty as there were originally in the separate schools. There is no automatic replacement in this respect. As far as the Federated Faculty as a whole is concerned, it is indifferent to a professor's specific denominational connection. Its main concern is with his intellectual and religious qualifications. It is the business of the several seminaries to find and recommend men of their denominational affiliation who are intellectually and religiously qualified to become members of the faculty. This does not mean that the faculty as a unit is indifferent to a professor's concern for and devotion to the church. On the contrary, we are greatly interested in the churchmanship of the faculty and its effectiveness. The church is not the only practical religious outlet for the members of the faculty, but it is certainly basic. Thus the Federated Faculty by its very makeup constitutes a contribution to and an illustration of ecumenical Christianity.

Second, the faculty is predominantly staffed by relatively young men. In addition to the outstanding men such as Case, Goodspeed, Graham, Holt, and Spinka who retired or left us before the Federation, the last five years have witnessed the retirement, for one reason or another, of Aubrey, Bower, Garrison, Gilkey, Haydon, McNeill, Sweet, and Wieman. The next few years will see almost the completion of the withdrawal from the quadrangles of this generation of scholars and teachers. This concentrated exodus is both unusual and unprecedented. The replacement of these older men by young men, for the most part without national or international reputation, has not been a matter of dogmatic and exclusive policy. The fact is that we have had no alternative. The national situation in the field of re-

ligion is such that there is a large gap between two generations of scholars. Older men either were ineligible or unavailable. Other schools will soon face or are now facing the same problem.

This relatively sudden transformation of faculty has its peculiar dangers and advantages. To a degree the younger faculty are relatively untried. Some are not fully established in the field of scholarship. This fact may be a cause for concern among some alumni who may feel that the Federated Faculty suffers in comparison with certain other schools. But this condition can be interpreted differently. The creation of this Federated Faculty and the predominance of younger teachers make it possible for us to realize certain opportunities that occur but rarely in the life of an institution. Each scholar can understand and appreciate the interests of his fellows before he becomes too firmly rooted in the field of his own specialization. In the process of rethinking our total outlook, each can contribute to the creation and determination of the general standpoint of the faculty as a whole. The realization of this standpoint requires periodic and frequent discussions by a considerable number of the faculty most of whom are younger men. In the faculty there is a sufficiently common background and enough differentiation to make these discussions fruitful and a common outlook possible. There is identity without inbreeding and there is diversity without incompatibility. We think that the individual scholars who constitute the faculty will be stronger individuals because of this shared community of contrasting viewpoints and emphases.

IV

The Federated Theological Faculty today is a community which is attempting to build upon and further its inherited traditions. It is, of course, liberal in orientation. But one of its underlying convictions is the view that a merely tolerant and negative sort of liberalism is dead. It believes that the liberalism which can be described as anti-fundamentalism or anti-traditionalism or anti-something-else, and which lacks a positive content itself, is no longer adequate. It holds that a liberalism which assumes that tolerance is the only fundamental virtue and which lacks a criterion of true and false, better and worse, is thin, deadening, and academic in the worst sense. One of the faculty's greatest concerns is to discover and articulate a Protestant conception of authority which is constructive, democratic, disciplined, and adequate. This problem alone helps us to see that the intellectual struggle is a necessary aspect of the religious life.

The Federation is attempting to realize the qualities of a religious community in terms both of itself and of those individuals and groups to whom it is related. One of the growing compulsions of this community is the trust that intellectual inquiry and religious faith are mutually sustaining disciplines. The aim of seminary education is not intellectual acuteness or religious piety alone, or in isolation, or still further in disjunction. Our concern is for the student's progress toward integrity and maturity, the struggle to achieve one world of meaning interrelated in its several parts, one intellectual world under one sovereign Lord. We feel that this purpose should characterize the endeavors of all students in the Federation, regardless of their professional interest. What the faculty asks of its students it demands of itself. This shared enterprise on the part of students and faculty alike has its practical or emotional as well as its intellectual consequences. It colors the whole community in its various activities.

The Federated Faculty's interest in the

problem of authority, and its devotion to the realization of an integrity with religious and intellectual ingredients, are really two aspects of one larger concern: the imperative need for cooperative inquiry in the field of religion. One does not need to detail the chaos and divisiveness which shatter the Christian movement today. Suffice it to say that the qualities of heart and mind which must be present in genuine inquiry are all too scarce in Christian circles. By "cooperative inquiry" I do not mean merely neighborly mutuality or only fraternal sharing. These factors are necessary but not sufficient. I have reference to the kinds of discipline which make effective and objective inquiry possible. In the area of truth, for example, one of the necessary conditions consists in the presence of criteria which determine in general what constitutes relevant evidence. These criteria must transcend the subjective preferences of individual observers. They should constitute a court of common appeal. The task of trying to set forth the conditions which will make cooperative inquiry possible is one of the major objectives of the faculty. In this problem we seek the participation of students.

This point can be seen most clearly in connection with our new Ph.D. program. We believe in specialization, but not as an isolated pursuit. Too often in the past the Ph.D. has been regarded as a technological program. We hold that it is an intellectual and religious discipline in which technical equipment is a means and not an end. We feel that this process should eventuate into some degree of integrity involving the student's specialized knowledge, his world view, and his religious faith. We think that each element should support the other. We also think that this program should prepare the student to participate in genuine cooperative inquiry in the field of religious problems. (To be sure, our program does not satisfactorily achieve these values as yet.) Thus, every Ph.D. candidate, at the time of his preliminary oral examination, is asked to state his world view and his faith and to relate these to some criterion of evidence which he feels can be used as the basis for cooperative inquiry in all areas of religion. No "party line" is assumed. We are convinced that this plan of study will aid in producing teachers who are more adequately trained to advance the cause of religion in our colleges and universities.

At the present time the faculty is engaged in reconstructing its whole D.B. program. Here, as in the Ph.D. program, our interest is in the student's personal, intellectual, and religious development as well as in the development of his professional capacities. We do not conceive of professional training for the pastoral ministry as something to be placed alongside of or apart from the basic intellectual and religious disciplines. Rather we believe that adequate professional training demands the realization of these fundamental resources. In fact, these several aspects are really parts of one fundamental process.

The Federated Faculty, then, conceives of itself as a team. It believes that the day of laissez faire, individualistic scholarship has passed. Consequently, one of its tasks is to discover and articulate a generalized method which will form the basis of cooperative inquiry. As a faculty it entertains the hypothesis that a world view or a philosophy based upon this method can serve as an adequate framework for interpreting the Christian faith. It cannot be said at this time that even the majority of the faculty are convinced of the validity of this hypothesis. But there is a common willingness and eagerness to proceed with the question.

The predominant single theological movement within the faculty, therefore, is

double-edged. On the one hand, it is concerned with the problem of a methodology which can undergird the process of cooperative inquiry; on the other, it is a reaching-out for those fundamental and seminal insights and resources of the Christian faith which are relevant to the cultural chaos and impoverishment that define our age. I think that this particular combination is unique in Christian circles today. It helps us to maintain a continuity with our general Chicago tradition, and at the same time it enables us to take account of the deeper elements that have arisen out of modern experience and which are expressed in contemporary discussions. This double movement will be regarded as a contradiction in terms by both the religious humanists, on the one hand, and the neo-orthodox, on the other. To us it appears to be the most fruitful alternative.

The above discussion can be summarized by saying that the Federated Theological Faculty is a religious community which is struggling to achieve a common standpoint. This standpoint is in the making. It will not be a statement of creed. Rather it will be a position relating to the fundamental conditions of cooperative inquiry and directed toward the realization of an integrity of intellectual discipline and religious faith adequate for contemporary life and thought.

This community and this standpoint are in the process of development. But this process is not just a striving after something we do not already have. We are a community now. We have a standpoint now. We share this present community and this present standpoint because we share in the Christian faith, the Christian church, the history and tradition of our various schools, and the achievements of those who have already worked here. This inheritance constitutes the source of our determination to inquire further. Thus our community will not be purely local and our standpoint will not be wholly subjective.

In conceiving of this standpoint, the Federated Faculty has defined for itself three major problems to which it feels it must be related in some practical way: (1) the ecumenical church; (2) religion in education, particularly higher education; and (3) the relation of Christianity and its institutions to the major social issues of our age. These areas of concern also define the professional interests of the students we are helping to train and educate.

V

In an obvious sense the Federated Faculty exists for the purpose of training ministers, teachers, religious educators, and other religious workers. The needs of the ongoing churches particularly have been the primary causative factors in the establishment of seminaries. These needs must be met and these obligations fulfilled. But the ultimate justification for our common life is not narrowly professional in nature. While we represent various denominations, our students are not given a sectarian education. We are an ecumenical fellowship belonging to the larger Protestant ecumenical movement and spirit. Our problems are as complex and wide as the nature of the religious life itself. Thus it is important that we educate men and women to assume positions of leadership in our religious institutions. But it is more important that these students take their training in the kind of community in which the basic intellectual and religious problems of our time are receiving fresh, robust, disciplined, and faithful analysis. The Federated Faculty aspires to be that kind of community. The willingness and ability of students to participate in this kind of tradition should constitute their entrance credentials.

It may well be that the tasks and chal-

lenges confronting us and the forces of religion may prove to be too strong in our time. It cannot be denied that our resources are inadequate. It is true, to take only one example from one area, that, apart from the religious origins of most of our schools, no divinity school in this country has made a fundamental impact on the total life and thought of its neighboring university. Certainly our goal will not be completely attained. Yet we cannot retreat or surrender. And, if we lose, we live or die in the faith that the cause we fight for cannot be permanently defeated.

THE SEMINARY AND THE FEDERATED THEOLOGICAL FACULTY

By A. C. McGIFFERT, JR.

[*The author needs no introduction to* REGISTER *readers. President of C.T.S., Professor of American Religious Thought in the Federation, he is also Chairman of the Cabinet of the Federated Theological Faculty.*]

SO FAR as the Seminary is concerned, the Federated Theological Faculty represents the appropriate crown of a quarter of a century's experience and growth. Our close connection with the University of Chicago began in 1915, when, under the leadership of President Ozora Davis and the Board of Directors, we moved from the West Side to our present site alongside the University campus. A thorough canvass had been made of the advantages and dangers of such a move. A few alumni and friends opposed the venture, but a vastly predominating sentiment favored it.

From the first our relations with the University were close and mutually enriching. The University provided us classroom space and free tuition for our students who took courses "across the street." After some years Seminary students were charged tuition for courses taken in the University. The Divinity School and the Seminary supplemented each other's teaching. The Seminary made use of the Divinity School's teaching in Old Testament. The Divinity School used our Department of Social Ethics. We shared in the expense of instruction in speech. Seminary and Divinity School professors in the various departments consulted with each other on their offerings. In the course of time our professors were given oversight of some of the Divinity School students who were seeking the Ph.D. degree. Alumni of those years will remember the famous "2 and 1" rule, according to which a student must take two courses in the institution in which he was registered before he could take one course in the other institution. This rule applied both to Divinity and to Seminary students.

All in all, the two institutions, joined later in a less intimate connection by Meadville, had a long and satisfactory experience in cooperation that was so mutually profitable that in 1943 the time seemed ripe for a more complete organization of cooperative endeavor. The Disciples Divinity House became the fourth partner in the Federation.

I

The Seminary gained several important advantages by this move. Our professors have all of them become not only mem-

bers of one of the largest Protestant theological faculties in the country but also professors in the University of Chicago. This prestige and privilege help us to attract and hold our professors. Our students also have all the privileges open to any University student. The B.D. degree is granted to them jointly by the University and the Seminary. Both faculty and students have a wider range of colleagues and contacts than they had before. We now have a chance to make our influence directly felt in a University which is one of the two foremost educational institutions of higher learning in the country. We are so situated that we are bound to tackle the problems of working out a presentation of the Gospel for today, at the critical point where the mind of modern man expresses itself at white heat and the heart of modern man exhibits its acute distresses. All about us, close at hand, we can see the signs of theological malnutrition, in university, city, and the environing rural area.

There was a time, so it is said, when teachers in the Divinity School, interested primarily in research, looked down upon the teachers in the Seminary, who were concerned with the professional education of men and women preparing to serve churches. Perhaps Seminary teachers were equally condescending. In each case a kind of "defense mechanism" must have been at work. At any rate, all that is water over the dam. In the Federated Theological Faculty we have discovered the mutually supporting advantages of combining in one faculty the two characteristic ministries of the Christian movement: a ministry to the individual and the community through the institutions and agencies of the churches and a ministry of teaching which includes the search for truth, the extension of knowledge, and the criticism and deepening of culture.

It should be noted that all four institutions of the Federated Theological Faculty belong to denominations which have little or no machinery for the control of their seminaries. This freedom from control has obvious advantages and disadvantages. More closely organized and authoritarian denominations usually see to it that their seminaries are adequately financed. Denominational pride motivates that. And denominational loyalty supplies the seminary with students. Our four institutions receive only the slightest benefits in this way, and then indirectly. They have no support from denominational budgets, to be sure, but individuals and churches in the respective denominations have made and continue to make the generous gifts which provide the essential financial underpinnings. And in each of the four schools the predominant group of students is made up of men and women from its own denomination. But both students and gifts come not primarily or solely from denominational pride and loyalty. It is only the effectiveness of the program that will attract students as well as contributors. Such seminaries as ours have more incentives to excellence than do the narrowly denominational institutions, which all too often rest at ease on denominational pride and loyalty, their only major competitors being sister-institutions within the same denomination.

If the Seminary receives marked and gratefully recognized benefits from its membership in the Federated Theological Faculty, it also confers benefits upon the Federated Theological Faculty. I am not thinking primarily of the faculty and students it contributes but rather of certain special features of the Seminary's tradition, which it brings into the Federated Theological Faculty. We set an example of the way in which the educational effectiveness of an institution can be increased by providing it with facilities for fellowship among students and faculty. What is

rightly known as the "Seminary family" adds not only to our own strength but to the strength of the Federated Theological Faculty as a whole. Even more significant is the close connection the Seminary maintains with the churches. The Seminary has a large and loyal constituency. Churches in the sixteen middlewestern states which constitute the Seminary area look to the Seminary for ministers, benefit by our program (REGISTER, Ministers' Week, etc.), inform us of needs and problems, keep us alive and alert with our eye on the ball. It is a sad fact that a divinity school inclosed within a university and lacking a vital connection with the churches tends to suffer a kind of dry rot and to become the victim of its own abstractions and abstractedness. As long as the life-lines between the Seminary and the churches are kept strong and sensitive and the churches' concern for professional theological education is given vital recognition, no such blight can overtake the Federated Theological Faculty.

II

To be sure, the Federated Theological Faculty has laid upon the Seminary certain problems and burdens we should otherwise have felt less acutely. In a larger body like the Federated Theological Faculty, action is not so fast and so flexible as in a smaller faculty. This shows up particularly in the matter of adding men to the teaching staff. The process has become complex and cumbersome. Whatever men are selected, however, have had the benefit of wider judgment than our own smaller faculty group could give. We also have to face and come to terms with differences in theological emphasis within the Federated Theological Faculty. These we do not dodge or cover up. Instead we try to overcome these tensions by reaching agreement, or we come to an understanding and acceptance of our differences. In either case we are a microcosm of the tensions within present-day Protestantism. Whatever solutions we reach will have a wide reference and application.

There are other areas of disagreement within the Federated Theological Faculty. Take the value ascribed to supervised field work, as an example. The Divinity School has not recognized the educational significance of student field work to the extent the Seminary does, nor have Meadville and the Disciples. The Divinity School has never had on its faculty a professor who gives his time exclusively, and with assistants, to the supervision of students serving in churches and other agencies. In an earlier day this made little difference to our students, for they were more or less a group by themselves, studying in classes in which there were few University students. Now they are a part of the Federated Theological Faculty student body, a considerable portion of whom are not engaged in supervised field work. I am confident that the opportunity for service and for learning provided by such supervision gives our Seminary students a better education than the students in the other schools. But it certainly lays a correspondingly heavier burden upon them. They have to carry the same academic load as their fellow-students in the Federated Theological Faculty and, at the same time, perform an adequate service on the field. Some kind of equalization of student academic load and opportunity within the Federated Theological Faculty is clearly called for, which we have not yet worked out.

And then there is the recurrent issue of the form of our cooperative effort. We are a spiritual fellowship of study, service, worship, and faith. The form of that community is primarily federative. Each of the four institutions has its separate identity, board of directors, funds, program of extra-curricular service, alumni, lines of

connection with the churches. The Federated Theological Faculty represents a pooling of teaching and a fellowship of students and faculty.

Viewed from this angle the Seminary, like the other three members of the Federated Theological Faculty, has merged itself in a new and larger structure of teaching and thinking. Within this teaching faculty there is little, if any, distinction of institutional origin. The best man available for the job of teaching this or that course is the rule of assignment, not "It's the turn of the Divinity School (or one of the other three) to have one of its professors teach such-and-such a course." When it comes to instruction, there is no distinction of persons. When other aspects of the total educational enterprise have to be dealt with, each institution makes its own decisions as an individual school. Yet even here there will be exchange of information and consultation in order to keep our lines of action parallel. But the decisions will be made by each school for itself.

So the Federated Theological Faculty operates according to two patterns, with the organic pattern central but still subordinate to and controlled by the federative pattern. Within the Federation another principle of unity also has its advocates. This is the principle of complete organic union. Such a union is, of course, impossible. There is no likelihood that the Board of Directors of the Seminary would turn over its funds and responsibilities to the University, nor that any one or all of the other schools would turn their assets over to the Seminary, nor that all four would merge their endowments and surrender their controls to some new board which would replace all the four existing boards. Nevertheless, administration can be pressed in the direction of greater organic union, or it can be kept on the less efficient but more effective plane of federative union. While this may seem to be entirely a matter of local interest, it reflects the wider issues that confront the ecumenical movement. The latter also wrestles with these two types of community.

III

The Federated Theological Faculty is an experiment in ecumenity. The recent creation of the World Council of Churches at Amsterdam symbolizes the deep yearning of contemporary Protestantism for a greater organizational unity. If such unity is to be achieved, it must have adequate leadership. But the interdenominational-mindedness requisite for such leadership does not come automatically. It has to be trained. It needs opportunities for experience and experiment. Along all the three levels of ecumenicity—spiritual fellowship, theological understanding, and administrative cooperation—the Federated Theological Faculty provides a notable opportunity for the training of both faculty and students in unity of mind and action. Some of our Federated Theological students will ultimately occupy places of important responsibility in the ecumenical movement, as members of the faculty already do. All our students, however, as a result of their participation in this interdenominational venture, will have learned to appreciate the ecumenical movement, to participate in it at the lower levels of comity, councils of churches and the like, and to interpret it to their people.

There is one situation that exists in the Federated Theological Faculty that has brought undeserved criticism upon us. It is true that our present faculty is deficient in "star" professors. Only a few are nationally known figures. "Where are the men to replace Holt and Palmer?" is the lament. And in the Divinity School, Shailer Mathews, Goodspeed, Wieman, Sweet, McNeill, Bower, Case, and Gilkey

were all of them magnetic figures. Their loss, admittedly a severe one, is not to be charged up against the Federated Theological Faculty, however. Even had there been no federation, these giants would not be with us.

We are, by and large, a young faculty. We are an adventurous faculty. We have proposed to ourselves the opening of new lines of theological education. *And we hope to do this as a team.* Team play was difficult for teachers of a former generation, habituated to pursuing their own individual intellectual interests with little reference to their colleagues. Team play is difficult for teachers with a star psychology. The Federated Theological Faculty is marvellously situated to develop team play on the faculty.

IV

What is team play and why is it important: Why should there be a need of fostering it, and how can it be achieved?

Seminaries are victims of the same kind of specializations and narrow interests which characterize modern university education. Modern university education in turn reflects the splintering of contemporary life, the signs of which are everywhere. Labor leaders find it hard to understand industrial managers. Businessmen find it hard to understand that queer breed of ruminating creatures known as professors. Scientists find it hard to understand poets; Congregationalists, Presbyterians; etc. Each type tends to be self-inclosed and set off from all the others. This is part of the spiritual sickness of our time.

A similar spiritual malady afflicts many a theological faculty. Each professor goes his own way, teaching his subject as though it were the only one and as though it existed in and by itself. Many a professor of Old Testament (church history, theology, etc.) has concentrated on his subject so exclusively that he cannot relate his thinking even to that of the professor of New Testament, let alone the professor of Christian ethics or of religious education. What happens to their students? They in turn think of Christian knowledge and the Gospel as a series of disconnected fragments. Or they pick up a special interest and play it up with little reference to the rest of the Christian message. So their ministry fails to heal the fissures within the community and church. Instead, it accentuates or reproduces those divisions.

What is desperately needed is the leadership of men who see things whole, who can relate things and ideas to each other and bring together in mutual understanding those whose knowledge and ways of thinking tend to hold them apart from one another.

I have painted this picture of modern life and its central need in broad strokes. How can so small a thing as our Federated Theological Faculty have a place on so vast a canvas?

What we are doing is as simple as it is difficult. Let's begin, we have said, where we are. As teachers we are handicapped by having been trained in specialization. Independently we know our own "stuff" but not the other fellow's stuff. We understand the methods of work and inquiry fitted to our material but not his. What each of us has to do, then, is to try to understand what all our theological colleagues are thinking and doing. Not as easily done as said! In fact, so thoroughly were most of us misshaped by the tradition of specialization that we have had now for several years to devote hours of time and much energy and innumerable meetings to bring us to the point where we can begin to integrate our thought and teaching. The time is not far distant when the device formerly relied on to achieve, for the theological student, a synthesis of

his theological studies will be adjudged the inadequate thing it is. (Many seminaries, feeling after integration as we did, still pathetically rely on a "comprehensive examination" alone to remedy the intellectual chaos the faculty itself has caused by its own teaching. Such a seminary places upon the student a responsibility for integration the faculty itself should assume. Other seminaries remain blithely unaware of the need of synthesis.)

The Federated Theological Faculty is on the way to achieving this mutual understanding. This result will not mean uniformity of belief or method. There is no danger of the Federated Theological Faculty's becoming a theological monotone. But we are achieving a pattern—a dynamic pattern—into which each part of the curriculum will fit and in which the relation of each supporting part to every other will become evident to the student, because it has first become evident to the faculty. As this sense of wholeness grows, the wholesomeness of theological education will increase.

V

When the Seminary first considered moving over to the University campus, the fear was expressed that it would be "swallowed up" by the University. The fear proved to be groundless. The Lawson Tower and the brick walls of our Seminary buildings, contrasting as they do with the limestone of the University, symbolize the distinctiveness of the Seminary. Their rise from the soil just across the street from the campus symbolizes the Seminary's closeness of fellowship and dependence upon a common tradition with the University.

Similarly rumors are abroad that the Seminary is being "swallowed up" by the Federated Theological Faculty. It is said that the research tradition and the University interests and standards of the Divinity School have obstructed, if not obliterated, the Seminary's concern for the B.D. degree and the professional Master's degree, as well as the Seminary's interest in the churches. We expect to demonstrate that this judgment is mistaken. Only those unfamiliar with the vitality of the Seminary's own tradition and affiliations or unacquainted with the personnel of the Seminary's Administrative Council and its successive student bodies could accept such a misreading of the situation.

To be sure, we have not solved all the problems we have posed for ourselves by creating this new instrument of cooperative theological education. We are not at all happy with the present "Common Core" curriculum and the requirements for the B.D. degree. They are the main items on the agenda. As a matter of fact, we have not tried to solve all the problems at the same time.

The inauguration of the Federated Theological Faculty was the occasion for the initiation of a number of exciting and hopeful experiments in theological education. These experiments we are carrying on, not for the sake of experimentation itself but in the hope of discovering more effective ways of preparing men and women for the Christian ministry in one or another of its forms. Many seminaries, like many colleges, seem to be content to go along in the same old routines of education, despite the obvious fact that their alumni are too frequently failing to provide the intellectual and spiritual leadership so desperately needed in our chaotic and bewildered day. We are not thus content. We have set ourselves to providing better education. We realize that experimentation implies the possibility of failure as well as of success, and we are not so vain as to suppose that all our eggs will hatch out into swans.

Our experiments include the application to theological education of the prin-

ciple of general education; a qualitative rather than a quantitative measure of educational achievement for admission (this enables us to admit qualified applicants who have not formally met the requirements of the B.A. degree); an increased percentage of required courses known as the "Common Core," and several other minor projects. We are also devoting a good deal of time to evaluating these new policies and programs. Now that we have given them a considerable period of trial, we are bringing them successively under careful analysis and judgment. We have concluded that at some points modification, if not radical change, is called for. In this process we have had the inestimable advantage of the criticisms and suggestions given to us by the students. As decisions are reached on modifications and redirections, announcement will, of course, be made to our wide-flung, patient, and loyal constituency. No, we are not being swallowed up! On the contrary we are coming to the point where our service will show a greater power and a truer effectiveness.

VI

No such concrete symbol as the Lawson Tower has come into existence to indicate the position of the Seminary within the Federated Theological Faculty. But the very structure of the Federated Theological Faculty provides prosaic, administrative evidence of the operation of the federative principle which alone seems able to provide for both independence and fellowship. In terms of academic and business administration this principle of federative cooperation is implemented by the existence within the Federated Theological Faculty not only of four business departments but of four so-called "Administrative Councils." The Seminary's Administrative Council, for example, holds biweekly meetings, which deal with scholarship grants and awards, recruiting, promotion, the REGISTER, the Library, Ministers' Week, the religious and social life of the Seminary, housing, the Co-op, relations with students and alumni, with the Board of Directors and the churches, and with the Federated Theological Faculty itself. These responsibilities the Administrative Council carries on by means of appropriate standing and special committees and, frequently, as a committee of the whole. At the same time the members of our Administrative Council take their full share of responsibility in the committees by which the Federated Theological Faculty is administered: the four major Fields of Interest Committees (Biblical, Historical, Theological, and Practical); the Committees for Degrees: the B.D., and the A.M.–Ph.D. committees; the Committee on Admissions and Pre-theological Studies; and other characteristic committees. This may look like a heavy burden of committee assignments. Frankly, it is. Sometimes we long for the simpler and speedier organization of pre-Federation days. Every good thing has its price, in the church as well as elsewhere. This is a familiar story to ministers and laymen who have struggled with the extra load put upon them by councils of churches, comity arrangements, Federal Council, and all the cooperative enterprises of a growingly united Protestantism. Committed as we are, however, to the ecumenical ideal and seeking the ecumenical rewards, we do not ask immunity from the ecumenical burdens. It's another case of the game being worth the candle.

I would not give the impression that no differences of individual faculty opinion or institutional special interest exist within the Federated Theological Faculty. These differences, however, are held within a context of mutual respect and fellowship. Each of the four participating institutions recognizes that the strength of each insti-

tution is the strength of them all. There is no disposition to undercut or minimize the particular interests and special responsibilities which characterize each of the four schools.

The Seminary's primary loyalty is, of course, directed neither to the Federated Theological Faculty nor to the University. Our loyalty is, first of all, to the churches we serve. But the Seminary will carry out its major assignment and fulfil its primary loyalty best by a vigorous and loyal partnership in the Federated Theological Faculty. Thus strengthened by and strengthening this great Federation, the Seminary will be able to provide leaders for the churches of tomorrow, perhaps of an even higher caliber than did the Seminary of old provide leaders for the churches of today. The measure of a Seminary's effectiveness is the quality of life and leadership of its graduates. This is not to overlook or minimize the significance of the service the professors render by their writings and by their direct leadership in the life of the churches. Nevertheless, the alumni are the Seminary's chief treasure and pride. The service of our C.T.S. alumni in the churches and in the many agencies and institutions the churches create makes a moving and exhilarating story. But I for one shall not be in the least surprised if the next chapter in that continued story is even more searching and persuasive than those already recorded in the Book of Life.

"DELIGHT OF OUR SOULS"—*A PRAYER*

By WILLIAM BARNETT BLAKEMORE, JR.

[*One of the important factors in our corporate life is the Tuesday morning worship service of the Federation. Dean Blakemore of the Disciples Divinity House served as Minister in the Spring Quarter, 1948. This is one of his prayers, selected from "Delight of Our Souls."*]

O GOD, who art the discoverer to man of all goodness and truth and beauty, we praise Thee for Thy setting before us the delight of our souls and the fulfilment of our life, Thy Son, and Thine Eternity within the orders of existence which thou hast made, and made available to us and made known to us. Surely Thou art our Father and we are the sons of freedom and liberty with which Thou dost encompass us.

We praise Thee because Thou hast bid us knock that there might be opened to us the vision of Thy Kingdom, and Thou hast bid us seek that there might be found to us the ways by which Thy Kingdom comes on earth.

We thank Thee for all who in times past and in our own day have come at Thy behest and beheld what manner of reality Thou hast fashioned. We thank Thee for scientists who have allowed the world to give them the measure of her variety, and for the practical men who by science translate the world to our enrichment. We thank Thee for philosophers who have listened while the universe has spoken of her general characters, and for artists who refashion the harmonies of the universal forms. We thank Thee too for all students of our common life who have discerned the elements of a just polity, and for statesmen who in that knowledge have sought to devise true government. Most of all do we praise Thee for the saints who by their

purity of heart have come to see Thee, and for all whose vision of Thee has become within them the conscience of our society, and a leaven for Thy Kingdom on earth.

We pray especially, our Father, because it is the way of the seekers that we have chosen, and we are ill fitted to receive the light which Thou hast prepared to enlighten us. We are not ready and apt to learn. How can we be scholars of Thee, O God, when we have not been faithful to Thy ways? Who of us can understand his own errors? But unless Thou wilt be the preceptor, O God, our minds dare not follow where they are led. For the teachings which come not from Thee enslave and enthrall us. Teach us, O God, to stay our own wayward feet, and teach us of Thy patience. Teach, O Lord, true brotherhood that we may tread the path where Thou dost lead. And teach us, Our God and King, in all things Thee to see, and what we do in anything to do it as for Thee. For it is Thy law that is perfect, Thy testimony that is sure, Thy statutes that are right, Thy commandments that are pure, the fear of Thee that is clean, and Thy judgments that are true and righteous altogether. Hear our prayer, O Lord, for the sake of Thy Son Jesus Christ, and may the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer.—AMEN.

THE PEOPLE

By SIDNEY E. MEAD

[*The author, graduate of the University of Redlands and of the University of Chicago, is Chairman of the Historical Field Committee. He delivered this address at the Federated Faculty Worship Service in Joseph Bond Chapel, July 6, 1948.*]

IT MAY not be amiss so close to the Fourth of July to reflect upon the meaning of what Abraham Lincoln called "the people" and Carl Sandburg tried to catch in his *The People, Yes.*

It is hard to say what I want to say in this connection without giving some grounds for the suspicion that I may be an unregenerate "liberal" with even a tinge of the eighteenth century's naïve belief in human reason, human freedom, and "progress."

This risk I hesitate to take, since I, as much as anyone, love the warm, moist security of the herd. And my herd just now demands of every speaker a discussion of boils, open sores, sackcloth, ashes, and ultimate destruction. But I cannot stop here to defend myself against the aspersion. I can only say that, while I do believe in the potential possibilities of human reason and freedom, and in the possibility of the progressive betterment of the human lot, yet observation of the present antics of those in power helps me to keep my rosy optimism well under control.

But as for the people—Thomas Wolfe says somewhere that it was while living comfortably in England, writing his perennial novel, that it first occurred to him that society was divided into "big people" and "little people." There came also the insight that society was so arranged that most of the benefits went to the "big people." "Little people," on the other hand, did most of the work—in fact, all the unpleasant work. "Big people" one knew as individuals; "little people" were seen only in a mass.

Some would say that there are no such

"classes" in America under our system of "free enterprise." Nevertheless, Henry Seidel Canby in his *Age of Confidence* tells how he grew graciously to adult years in a confident, complacent, secure, middle-class world that rested comfortably upon the shoulders of a great mass of working people known to him only in the aggregate and as "population." These people meant no more to him than do clerks and janitors, street-sweepers and ditch-diggers, cooks and maids, to most of us.

There is an idea here that we might generalize and apply to human history, for human societies have apparently always been divided into "big people" and "little people"—and the "big people" have always thought of themselves as *the* civilization. Further, most histories have been written of, by, and for the "big people," always against the background of a blurred mass of humanity—the "little people."

I cite just one illustration, the twenty-fourth chapter of Second Samuel. King David, the story goes, angered the Lord by numbering the people, and the Lord, to punish David's sin, sent his angel to slay seventy thousand of the people. David's conscience apparently troubled him, and he cried out: "I myself have sinned and have done wickedly; but these are sheep, what have they done? I pray thee, let thy hand be against me and my father's house." Then came Gad, David's court priest, to tell him what he must do to ease his conscience—he must buy a threshing floor for fifty shekels of silver and make there an altar on which to offer burnt offerings! Thus while the "little people" have died by the seventy thousands because of the whimsies of the "big people," the "big people" have had their priests to tell them that all would be well if they would invest fifty shekels in an appropriately appointed place for burnt offerings. America is smeared with this expensive conscience salve! For America was to have been, above all, the land of "the people," and it has taken a lot of "burnt offerings" to ease its masters into the presence of their Maker.

Suppose now, as Aldous Huxley, from whom I am borrowing freely at this point, suggests, we were to look upon history not "primarily as a set of abstractions and generalizations" by, for, and about the "big people" but "as something actually experienced by the masses of individual men and women who have to suffer while those who are

> Drest in a little brief authority, . . .
> Play such fantastic tricks before high heaven,
> As make the angels weep."

This would be the story of the "little people," in contrast to what the "big people" call "history"—which is really "the record of what the ruling minority has chosen, in response to the economic, political, and psychological pressures of their times, to do with and to the ruled." This makes, to be sure, a colorful picture of human achievement, but "by the majority this official history is experienced mainly in the form of a long succession of gratuitous and unnecessary miseries." For what the "little people" get, "regardless of their interests and wishes," is "war as a social institution, systematic oppression, and either security at the price of slavery, or else another kind of slavery as the result of insecurity. What they get is the privilege of being used as instruments to accomplish the purposes of the ruling few, who love power and who, to justify that love, invent elaborate ideologies and devote themselves to causes so sacred that, in their belief, it is legitimate to commit every crime and to outrage every principle of human decency."[1]

[1] I refer to, and the quotations are from, Aldous Huxley, "Whose History?" in '*47*, September, 1947, pp. 106–12.

The question is: What is the relationship between the relative passive mass of "little people" who "for most of the time and in most places . . . tolerate the intolerable and obey their rulers without question" and the more noisy and colorful pageant being enacted by the relatively few "big people"—and what bearing does it all have upon our present predicament?

It grew upon me while reading some of Shakespeare's plays that the Ceasars and the Othellos, the Hamlets and the Macbeths, the Richards and the Henrys, come, strut their brief time upon the stage, and die—usually in violence and blood. Meanwhile in the background are the "little people," who work and drink and laugh and weep and fight and procreate, and who are always left, when the great ones fall upon their own swords or kill each other, to mop up the blood and go back to work and drink and laugh and weep and fight and procreate. "Big people" are inclined to say that these "little people" are in the plays to provide "comic relief"—and, it is true, "little people" are always funny. But I wonder who has the last laugh? And I wonder if the conclusion is not suggested that

> . . . the people is a caldron and a reservoir
> Of the human reserves that shape history,
> The river of welcome wherein the broken First Families fade,
> The great pool wherein wornout breeds and clans drop for restorative silence.[2]

The "little people"—this great amorphous body yet has unbroken continuity through the ages and across space so that I am sure that I have known soldiers who would not have felt out of place "shootin' craps" with the Roman legionaries at the foot of the Cross, who would with awe have recognized that "this man was a son of God," and who might have gone from thence in search of an unreconstructed Magdalene or a plate of ham and eggs. This continuity is preserved in folk tales and folk songs, in wisecracks and superstitions and the common experience of misery—and, above all, I suspect, in the stream of wisdom literature from all lands and all peoples. Here the distillation from the experience of the generations has been preserved—

> On the babbling tongues of the people have these been kept.
> In the basic mulch of human culture are these grown.[3]

The moral structure of this continuity should never be overlooked or underestimated. The wisdom literature and the folk tales, the wisecracks and the genuine songs, of the people are fundamentally decent. Nor should the tremendous inertia of this massive continuity be underestimated. It is a mighty stream that may be temporarily turned aside or briefly dammed up but which will eventually burst forth again.

Here is suggested the deeper meaning of the phrase: "The voice of the people is the voice of God." No intelligent democrat ever meant to imply by this that the immediate and the passing fads of the populace bespeak the mind of the Almighty, but rather that the continuity, the moral structure, the massive inertia of "the people," is, in the long run, the great equilibrator of mankind, and the rock on which all inequalities and injustices finally break.

This, I suspect, is what Lincoln had in mind when he referred to a "free people" as "the last, best hope of earth." Indeed, they may be fooled, he said—all of them some of the time, some of them all of the time, but not all of them all of the time.

[2] Carl Sandburg, *The People, Yes*, p. 221. This and all subsequent quotations from Carl Sandburg's *The People, Yes*, published in 1936 by Harcourt, Brace and Company, are used with permission of the publishers, who hold the copyright.

[3] *Ibid.*, p. 248.

And, indeed, he recognized that they may be led astray—"they commenced by an insidious debauching of the public mind . . . they have been drugging the public mind of their section for more than thirty years," he said of one group. But this is to sow the wind and reap the whirlwind:

> Can you bewilder men by the millions
> with transfusions of your own passions,
> mixed with lies and half-lies,
> texts torn from contexts,
> and then look for peace, quiet, good-will
> between nation and nation, race and race,
> between class and class?[4]

Obviously not. For—

> The people is the grand canyon of humanity and many miles across.
> The people is pandora's box, humpty dumpty, a clock of doom and an avalanche when it turns loose.
> The people rest on land and weather, on time and changing winds.
> The people have come far and can look back and say, "We will go farther yet."
> The people is a plucked goose and a shorn sheep of legalized fraud
> And the people is one of those mountain slopes holding a volcano of retribution,
> Slow in all things, slow in its gathered wrath, slow in its onward heave,
> Slow in its asking: "Where are we now? what time is it?"[5]

The "little people" and their continuity with its moral structure and massive inertia—with these all things human that would endure must come to terms in realistic fashion.

Upon this stream, this continuity, the "big people" float, and build their world, and play *their* part. I would not underestimate the significance of their part either. But I think that they achieve lasting significance only in so far as they create values that can be disseminated among the "little people" where all lasting values are preserved. This is one of the great insights of "democracy." And this is why one may judge his lasting worth by asking: "Are you using such gifts as you possess for or against the people?" And this is why we may truly say of those who in this sense are working "against" the people:

> One by one they will pass
> and be laid in numbered graves,
> one by one lights out
> and candles of remembrance
> and rest amid silver handles and heavy roses
> and forgotten hymns sung to their forgotten names.[6]

I am not suggesting, of course, that the "little people" are good because they *are* "little people" or that the "big people" are *bad* because they *are* "big people." I think that it is a question here not of the endurance of "good" and "bad" but of the recognition of the existence of a relationship and a dependency.

The "big people" seem always to tend to lose sight of their relationship to and dependence upon the "little people" and hence to create for themselves an exotic world, with exotic values, and, finally, to come to believe that *their* exotic world is *the* world. Then they begin to talk about an "élite" and to formulate elaborate explanations of why only "big people" count and why you cannot trust "the people" and to argue that the people "is a great beast" which must be tamed and harnessed and led by the nose—and, if intractable, shut up in bastilles or cut down with machine guns.

Then time and the "little people" knock at the door of their flimsy shelter and demand an accounting. Then, fundamentally confused, they pass in the hurricane, believing that the end of *their* world is the end of *the* world—as the editor of the *New Yorker* said of H. G. Wells's

[4] *Ibid.*, p. 273. [5] *Ibid.*, pp. 253–54. [6] *Ibid.*, p. 269.

(*Continued on page 26*)

Eighteenth Annual

Ministers' Week

AT THE CHICAGO THEOLOGICAL SEMINARY

MONDAY–FRIDAY, JANUARY 31—FEBRUARY 4, 1949

Theme: WHAT MUST WE DO TO BE SAVED?

Who's Who on the Program

SPECIAL LECTURERS

BOSLEY, HAROLD A., PH.D., D.D.
Dean of the Divinity School and University Preacher of Duke University
Author of *On Final Ground*, *The Philosophical Heritage of the Christian Faith*, and *The Quest for Religious Certainty*
He will deliver three lectures on "The Minister as Preacher."

OXNAM, G. BROMLEY, D.D., LITT.D., LL.D., L.H.D.
Co-president, The World Council of Churches; Former President, Federal Council of Churches of Christ in America; Bishop, Methodist Church, Metropolitan Area of New York
Author of *Preaching and the Social Crisis*, *Varieties of Present-Day Preaching*, *The Ethical Ideals of Jesus in a Changing World*, etc.
His two addresses are on the Alden-Tuthill Lectureship of the Seminary.

UREY, HAROLD C., PH.D., D.SC.
Nobel Prize Winner; Professor of Chemistry, University of Chicago; specialist in structure of atoms and molecules
Co-author of *Atoms, Molecules, and Quanta*
He will lecture upon "World Government."

WOLFERS, ARNOLD O., PH.D., LITT.D., LL.D.
Professor of International Relations and Master of Pierson College, Yale University, since 1935
Author of *Britain and France between Two Wars;* co-author of *The Absolute Weapon*
His address during Ministers' Week is on the Thomas Foundation Lectureship of the University of Chicago.

WORKSHOP DIRECTORS

BOISEN, ANTON T., D.D.
Acting Chaplain, Elgin State Hospital; originator of the Council for Clinical Training of Theological Students
Author of *The Exploration of the Inner World*, *Problems in Religion and Life*, and numerous monographs on various aspects of the interrelation of religion and mental health

DRAKE, BRYANT, D.D.
Secretary of the Department of Higher Education of the Congregational Christian Churches; former president of Doane College

Edwards, Davis, A.M.
Associate Professor of Speech, The University of Chicago

Hiltner, Seward
Executive Secretary, Department of Pastoral Services, Federal Council of the Churches of Christ in America; Lecturer, Yale University Divinity School, Union Theological Seminary, and The Chicago Theological Seminary
Author of *Religion and Health* and *Pastoral Counseling*

Obenhaus, Victor, Ed.D.
Associate Professor of the Church in Agricultural and Industrial Life
Author of *Religion and Social Crises*

Snyder, Ross, Ph.D.
Associate Professor of Religious Education; Dean of the Religious Radio Workshop, The University of Chicago
Co-author of *Religious Radio*

CLASS LEADERS AND TOPICS

Jenkins, Daniel T., M.A., B.D.: "The Christian and the University"
Former secretary of the British Student Christian Movement
Author of *Church Meeting and Democracy*, *The Gift of Ministry*, and *The Task of Theology in the University*

Kincheloe, Samuel C., Ph.D.: "How Can We Save the City?"
Professor of Sociology of Religion
Author of *Religion in the Depression* and *The American City and Its Church*

Rylaarsdam, John Coert, D.B., Ph.D.: "Salvation in the Old Testament"
Associate Professor of Old Testament Theology
Author of *Revelation in Jewish Wisdom Literature*

Schubert, Paul, Ph.D.: "Salvation in the New Testament"
Professor of Early Christian Literature
Author of *Die Eschatologie des Posidonius*

OTHER FEATURES

OPENING SERVICE OF WORSHIP, President A. C. McGiffert, Jr., *officiating*. Reverend Martin Goslin, Minister of First Congregational Church of Evanston, *preaching*. Music by Seminary Choir, directed by Frederick L. Marriott.

DEMONSTRATIONS OF VISUAL AIDS, by Reverend David Noss, D.B., Instructor at North Central College

CONFERENCE for Ministers' Wives. Led by Mrs. A. H. Bartter. *Hostess:* Mrs. A. C. McGiffert, Jr.

BOOK EXHIBIT, conducted by the University of Chicago Bookstore, D. S. Passmore, *Manager*

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last book: "It is possible that he confuses his own terminal sensations with universal twilight, and that his doom is a case of mistaken identity."[7] Meanwhile in the background, looking on, the "little people" are there all the time.

So no doubt many French aristocrats went to the guillotine or perished in the flames of their beautiful châteaux, thinking that this was the end of the world itself. And many tears have been shed for their fate by people who remain unmoved by the thought of the unnumbered thousands of "little people" who struggled painfully and in hunger toward unmarked graves, carrying the aristocrats on their backs.

The stream rose and the flood came, and the exotic aristocratic world of the "big people" was borne away. For about two generations—at least in America—the "little people" lived in hope. That should never be forgotten. Remembering it, I am suspicious of those among the present generation of intellectuals who are antagonistic to the eighteenth century. For it seems to me that during that century a real attempt was made to come to terms justly with the relationship between the "little people" and the "big people"—and ancient tyrannies were junked. The present antagonism smells to me of the counterrevolution.

It soon became evident that the "little people" had but exchanged one set of masters for another—aristocrats for plutocrats. They ceased to be chattel slaves and were chained to the new machines. *Our* "big people" world is a "middle-class" or "bourgeois" world—a ruthless, acquisitive, exploitive, bloody, wasteful world, with its vulgar slogans borrowed from the pen and the kennel—"Get while the getting is good!" "It's dog eat dog!" And it, too, has had its phony intellectuals and its paid priests and cheap and selfish politicians to tell it that this is "the survival of the fittest," this is life, this is *the* world, and you'll be all right if you'll only buy enough places for the offering of burnt offerings.

Now that world is falling apart. Now the flood is rising again. Suppose, as Lincoln suggested, that it must requite every drop of blood shed by greed and heartlessness by one shed by the sword. Do not the times then demand atomic bombs to accomplish such destruction? Don't kid yourselves! "God is not mocked. Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). We approach a fearful harvest.

But my guess is that the world of people will not end—that somehow, somewhere, some "little people" will survive and start again, and that all of us that deserve to live will live in them.

And of Jesus Christ I would say: He was of the "little people," and He *is* "the resurrection and the life" and he who believes in Him "will live even if he dies," and no one who lives and believes as He did, will ever die (John 11:25).

The people will live on.
The learning and blundering people will live on.
They will be tricked and sold and again sold
And go back to the nourishing earth for roothholds,
The people so peculiar in renewal and comeback,
You can't laugh off their capacity to take it.

. . . . . .

Time is a great teacher.
Who can live without hope?
In the darkness with a great bundle of grief the people march.
In the night, and overhead a shovel of stars for keeps, the people march:
"Where to? What next?"[8]

[7] *New Yorker*, November 17, 1945.

[8] *The People, Yes*, pp. 284–86.

ALUMNI NOTES

Edited by DAN *and* EULALIA WILLIAMS

1948. *Sam* and *Pat Botkin* are in Lawton, Oklahoma, where Sam is dean of students and teaches drama at the junior college. The Botkins have two daughters, Trisha and Toni, and have just announced the arrival of a son, Samuel, Jr.

1948. *Karl Olson* writes from Community Church, Cascade Locks, Oregon: "Last Sunday I had a dozen or so men come into the church in their blue denims and workshirts amid (I'm ashamed to admit) the tittering of innumerable mothers and daughters and wives. The story: They were spending the day doing volunteer labor on the new school athletic field. The mayor, a non-churchgoer himself, concocted the idea of their coming up to church in a body, leaving their shovels beside the door, and worshipping. Appropriately enough it was an Armistice Day service, and it was the first time to church for some of the men in many long years."

1948. *Wayne Myers* and *Les Sperberg* have just begun their pastorates in Denver, Wayne at the Grandview Church and Les at Bonnie Brae. They were ordained and installed together in a service at the Grandview Church on October 24. Professor Mervin Deems preached the ordination sermon.

1947. *Elmer Baker*'s church at Highland, Illinois, celebrated its hundredth anniversary in October. A historical sketch published in the commemorative pamphlet tells of the church's interesting history since its founding as a French Evangelical Church.

1944. *Carl Bollinger* writes of the birth of his son in St. Paul, Minnesota, on Father's Day, June 20. "That day was a memorable Sunday for me, for before the day had ended I had to teach a Sunday School class, preach the morning sermon, and even officiate at a funeral in the afternoon. Our little son has brought both Ann and me unspeakable joy." Carl tells also the interesting story of the way his church has solved for the time being its problem of a new building. An army mess hall was purchased, and the men of the church have assembled it and done all the work of making it ready for use. One member donated stonekote for the exterior. Carl says: "The building looks like a very lovely grey stone church. The fact that the laymen themselves have done all this work is an inspiration to all of us."

1943. *Gordon* and *Betty Baker* have completed a five-year pastorate in the Colonial Congregational Church in Los Angeles and have resigned to go to the Union Congregational Church of Shafter, California.

1942. *Stanley* and *Gretchen Conover* are moving from the Stewart Ridge Church in Chicago to the Linden Hills Congregational Church of Minneapolis. They leave the Stewart Ridge Church in excellent condition after several years of intensive work there.

1942. *Bernard Munger*, minister of the United Church of Chapel Hill, North Carolina, is serving this year as chairman of the Local Council of Churches. The Council's activities include an Institute of Christian Education and an Overseas Relief campaign.

1940. *Emerson Shideler* has been appointed assistant professor of philosophy and religion in Carleton College.

1939. *Gary Bousman*, minister of the Plymouth Church, was given the *Churchman*'s "Sermon of the Week" citation. The sermon, "Little Man, What Now?" preached in this church on October 17, was read over station WMCA (New York) on October 31 by the Honorable Newbold Morris, former assistant mayor of New York. Last year Mr. Bousman won a citation in the same contest. The sermon, "The Four Musicians of Goodwill," was first preached in the Plymouth Church of Milwaukee, Wisconsin, and was read over station WOR by the Honorable Harold Stassen. The sermon now appears in the new book *Sermons of Goodwill*.

1937. From *Harry Nicholson*, minister of the West Church in Akron, Ohio: "Spent four weeks with the American Youth Foundation at

Shelby, Michigan, and had the finest vacation I have ever experienced. My son, David, is in his Junior year at Princeton, and my daughter Abby Jane is in the eighth grade."

1936. *Paul Bloomquist* is continuing his series of studies of "Books for Christian Living" patterned on the Great Books courses of the University of Chicago. The group meets for two hours on alternate Wednesday evenings from the end of September to December 15. Books for the current series include Trueblood's *Alternative to Futility*, Calhoun's *What Is Man*, Augustine's *Confessions*, and Gore's *Prayer*.

1935. *C. Fosberg Hughes*, who has moved from Lawrence, Kansas, to Johnson County near Kansas City, tells of his important new project: "We are in the throes of moving to a high potential area in Johnson County, Kansas, adjoining Kansas City, Mo. We are far from settled but can begin to see our way through the piles of boxes and books. After thirteen years, we are starting all over again, and hope to organize a new church in this lovely community of Prairie Village, and to build a new building within the next two years. Address, 711 Mission Road, Mission, Kansas."

1933. *Verdette Walters* is chaplain with the First U.S. Infantry Division and has been in Europe for three years. Friends have received an interesting letter describing his army experiences, his trip to Amsterdam, and his work at his station near Nuremberg. Of his family he writes: "Marilyn will be eight years old November 26, and is in third grade in Nuremberg. Beth [Mrs. Walters] had a birthday in August, but I won't give it away. Let us hear from you whenever the spirit moves you to write. Over here there's nothing like a letter from back there."

1921. *Ervine Inglis* and his wife sustained severe injuries in an automobile accident on October 31. Superintendent Towle sends the encouraging news that neither is in critical condition.

1916. *Matthew Spinka*'s article in the *International Review of Missions* on "Berdyaev's Critique of Communism" was given an appreciative notice by "Artifex," who comments on religious books for the *Manchester Guardian*.

1895. *Rev. Alex Lennox* has written a much-appreciated postcard to the editor of the REGISTER. He says: "The last eighteen years I've been pastor of Clinton St. Gospel Tabernacle in downtown Buffalo. Of all fellow-students in C.T.S. the only one who writes me is W. H. Hopkins, Claremont, California. I often think of 'Papa' Fisk, Hugh Scott, Prof. Wilcox, and others. Soon now we'll be in Heaven's Seminary."

In Memoriam

1895. *Rev. Cyrus A. Osborne*, known and loved throughout Congregationalism, died November 3, 1948, at Bradenton, Florida. He was eighty-one years of age. His niece, Grace Crockett, was with him during his last years. A memorial service was held at Pilgrim Church, Oak Park, of which he was a member through the years. For some years Dr. Osborne was dean of Union Theological College on North Ashland Avenue in Chicago. For thirty-five years he was registrar of the Chicago Congregational Association and secretary of its Advisory Board. His conscientious service in this position and his authoritative knowledge of Congregational procedure and polity are widely known and appreciated.

1913. *Rev. William H. Johnson* of Detroit Lakes, Minnesota, died September 12, 1948. He was born in England, January 15, 1878. He held pastorates in Minnesota and Yorkshire, England, and served as a chaplain in the first World War.

1914. *George Stanley Baer* died October 2, 1948. He was born in Warsaw, Indiana, November 28, 1882, graduated from Ashland College and from the Seminary, and held pastorates in Ohio, Pennsylvania, and Indiana. He was for twenty-nine years editor of the *Brethren Evangelist*, the official organ of the Brethren Church. The editors wish to thank Mrs. Baer for her letter about her husband and for telling of Mr. Baer's continuing appreciation of the Seminary and of the REGISTER.

1915. *Gustav Edwards* died June 27, 1948. He was born in Sweden and later served as missionary both in Sweden and in China. For many years he was president of the Bible Institute and Seminary of the Evangelical Free Church in Chicago.

BOOK REVIEWS

God Was in Christ: An Essay on Incarnation and Atonement

By D. M. Baillie. Scribner's, 1948. 213 pp. $2.75.

Here is one of the important theological books of recent years. Dr. Baillie brings his independent judgment, mature scholarship, and appreciative Christian spirit to an examination of the Christian understanding of Jesus Christ. His thought ranges over the whole history of Christian thought, and he gives a masterly interpretation of the modern discussion from Schweitzer to Barth. He offers a constructive statement of the doctrines of incarnation, of atonement, and of the Trinity which comes as a fresh contribution to Christian thought, standing, as it does, somewhat apart from all the recognized schools in the current scene.

The opening chapters, which discuss the reaction against the emphasis on the "Jesus of history," are written with such clarity and discernment that they seem to me to give us the best available introduction to the christological problem. Baillie's thesis is that the neo-orthodox reaction against the liberal interpretation of the historical Jesus has led the new theology into a docetic denial of the significance of history. He says quite plainly that this will not do.

The constructive doctrine is developed on the basis of the position that the Christian faith can be stated only in paradoxes which defy the law of contradiction. The paradox of the incarnation is related to the paradox of grace, which is that God is the determiner of life, and yet we men are fully responsible. This, in brief, is Baillie's solution of the mystery of Jesus. He was a man, living a fully human life; yet in him the paradox of grace reached its fulfilment, for in his life human responsibility was fully used in devotion to God's purpose. His life is therefore God's own act for our redemption.

One wishes for a fuller discussion of the problem of faith and reason. Baillie seems to reject all philosophical theology; yet there is a philosophy in his own position. The dictum that personal relationships can be expressed only paradoxically is a philosophical position. So is Baillie's formulation of the relation between God and the world, and it is a Greek position at that. One can agree with Baillie's statement—only one of a host of such illuminating remarks—that "Christianity is not theism plus Christology" (p. 65) and yet hold that faith can be given rational expression. It is instructive that, when in his superb final chapters Baillie turns to the doctrine of atonement and when in his epilogue he gives classic expression to his interpretation of the Christian faith, paradox and self-contradiction are left behind. What we have here is experiential theology, faith illuminated by a rational examination of human experience.

The book is so rich that one wants to re-read and ponder before trying to assess its significance. I venture, however, that Baillie may solve the problem of Christology too easily by by-passing the philosophical and historical problems which have led Tillich, for example, whom he criticizes, to a more radical position. Even the dissenters from Baillie's position will recognize a masterly statement of the Christian faith and will recognize that there is a core of insight in the faith which seems to act as a balance wheel against extreme and inadequate theologies and philosophies.

Daniel D. Williams

Evil and the Christian Faith

By Nels F. S. Ferré. Harper, 1947. xi+173 pp. $2.50.

This second volume in Dr. Ferré's major theological treatise gives a restatement of the argument of his first volume, *Faith and Reason*, and then draws out the implications of the basic standpoint by confronting the problem of evil. It is in dealing with this problem that Dr. Ferré fully shows the acuteness of his own insight and the depth of his own search for the

reality of Christian faith. When he writes about evil, he writes as one who has faced its full impact with honesty and with a sympathetic understanding for the way the world appears to those who endure the worst of it. There is much brilliant illustration and moving imagery in the book, and there is also much profound reflection on the ultimate nature of things.

Dr. Ferré's view is that evil is not ultimate. God uses it to serve a good end. Thus he appears to stand essentially with the idealism of Hocking and Royce in meeting the problem. This impression is reinforced by his treatment of the problem of the suffering of God. There is considerable evidence that on this point the author has not finally come to a conclusion; but the position he takes is that God himself did not suffer on the Cross and never suffers. That this position is in harmony with the Catholic tradition in theology is clear. But that it does justice to the full meaning of the Cross or that it does justice to the existential element in Dr. Ferré's own thinking is not so clear. He speaks of the costliness of God's redemptive love. Costs what, if God does not suffer?

Since I shall elsewhere deal more at length with Dr. Ferré's position, I shall stop here and urge those who have not done so already to read his work and be greatly helped by a bold and independent Christian mind.

DANIEL D. WILLIAMS

SKEPTIC'S SEARCH FOR GOD

By Barbara Spofford Morgan. Harper, 1947. xiv+248 pp. $3.00.

The word "skeptic" in Mrs. Morgan's title is not to be taken too seriously. She does say something at the beginning about God being unknowable, but that is left behind as she goes on to a sparkling exposition of a theistic and Christian philosophy. She has wide experience and training in both philosophy and psychology to draw upon. The idealistic logic which leads to the doctrine of God as the unity of the world may have been given more technically adequate expression, but it has seldom, I think, been argued so painlessly and engagingly.

This intellectual approach to God is followed by an interpretation of mysticism which has the virtue of emphasizing the positive and personalistic side of mystical experience in a way which, as the author rightly says, the mystical tradition has not always done. Finally, there is a discussion of morality and religion which includes a penetrating criticism of the notion of ethics without faith. There are many other excellent things, including the discussion of human love and its relation to Christian charity, the criticism of American optimism, and the essay on suffering.

Mrs. Morgan makes several references to social problems. They are so brief that I may not be just to her thought or intent; but she gives the impression of making out a case against American liberals on the ground that the improvers of society (whom she refers to as "pinks") are trying to make a world in which no one suffers. But the liberal cause is not a society without suffering; it is social justice. Who is to suffer what and at whose hands? That is why the reference here to minority groups seems to me unfortunate and why the individualistic emphasis given to Christian ethics needs correction.

It is a pity all theology cannot be written as well as this. Scores of sentences deserve quotation, and any reader, lay or professional, will profit from acquaintance with a cultivated and sensitive mind.

DANIEL D. WILLIAMS

IMAGES OF SHADOWS OF DIVINE THINGS

By Perry Miller: Yale University Press, 1948. 151 pp. $2.75.

This historically exciting book delivers another body blow to the conventional figure of Jonathan Edwards as a hell-fire revivalist and platitudinous Calvinist. It brings into sharper focus the emerging figure of Edwards the Radical.

Edwards' use of analogies, allegories, and types—the finding of sermons in stones—is familiar to every reader of his voluminous works. Dr. Miller has reclaimed an unpublished manuscript which is a rough draft dealing exclusively with this theme and which is also, in effect, he says, a kind of spiritual autobiography. Dr. Miller has peered below the

surface of what at first glance may appear to be the conventional use of allegory in these 112 notes. What he finds there is an astonishing attempt on the part of Edwards to elevate nature and history to an authority equal to Scripture. The integration of these three still calls forth the best efforts of theologians and philosophers.

The book also includes a transcription of another unpublished Edwardsean fragment on "The Beauty of the World," which Dr. Miller characterizes as "the astounding confession that the Puritan priest who so unpityingly condemned the visible world to an ultimate conflagration on the Day of Judgment thoroughly comprehended that men hate to die because they cannot bear to let go the beauty of this world."

In his extended Introduction to these manuscripts, Dr. Miller adds another brilliant chapter to his account of the American religious mind.

A. C. McGIFFERT, JR.

THE CRITICAL THEOLOGY OF THEODORE PARKER

By John Edward Dirks. Columbia University Press, 1948. 173 pp. $2.25.

Theodore Parker belongs to the second period of American Unitarianism. For Channing's supernatural rationalism he substituted a theological romanticism. Being primarily a theologian rather than a philosopher, he has either suffered a kind of historical eclipse or has been dismissed as a theological understudy of Emerson. What, then, actually was the relation of his thought to Emerson's? This book is an attempt to answer this question. It is an important contribution to the growing number of studies in the field of American religious thought.

Transcendentalism is a complex movement. Obviously there are major differences between Emerson and Parker, as Dr. Dirks makes clear. Parker is one of the earliest of American exponents of higher criticism of the Bible. He carries on a keen analysis of the religious element in human nature. He endeavors to work out a critical theology as a substitute for popular Calvinistic theology. In all these enterprises he stands as a scholar in his own right. These were not Emerson's interests; nor were the two men alike in temperament or taste.

My impression is, however, that in his concern to stress these differences the author has underestimated the deep likenesses between the two men. Historians of American religious thought, writing from a wider perspective, will be able to correct this imbalance. But they will not be able even to write that history itself without benefit of penetrating studies like this and of many others that still need doing.

A. C. McGIFFERT, JR.

CHANNING DAY BY DAY

Edited by José Chapiro. Beacon Press, 1948. 446 pp. $5.00.

William Ellery Channing, greatest figure in the early period of American Unitarianism, ardent initiator of social reforms we still work at, a kind of American saint, was master of the leisurely, didactic, and rotund paragraph rather than, like Emerson, of the pungent, declarative sentence. Wisdom is both anonymous and ageless. So these excerpts are treasures of thought and gems of beauty even if they may not substantiate the editor's claim of reproducing Channing's spirit more faithfully than would a detailed condensation. The key to Channing's thought is his own comment on his collected works: "A respect for the human soul breathes through them."

A. C. McGIFFERT, JR.

HOW WE GOT OUR DENOMINATIONS

By Stanley I. Stuber. Association Press, 1948. 224 pp. $2.50.

This compact and useful little volume, intended as a study book for laymen and youth, has a simple pattern. Half the book deals with the history of the Christian church in seventeen brief chapters. Fourteen chapters then describe the major denominations (six pages to each) by answering the questions "When?" "How?" "Why?" "What—in Organization?" and "What—in Beliefs?"

If a new edition is issued, it should speak, not of the Congregational "Church," but of

the "Churches"; give a more illuminating reason for the withdrawal of the Separatists; have Congregational ministers ordained "by," not "before," a council; correct the date of the founding of Harvard College; label the views of Unitarians about Jesus as Socinian rather than Arian; include in Methodism the office of district superintendent with its special virtue of impermanence of office; and enlarge or omit the section on Jewish congregations.

These minor corrections do not detract from the author's wide range of exposition and interpretation or from his notable emphasis on the hopefulness of the federative principle for Protestant union.

A. C. McGIFFERT, JR.

MIRACLES

By C. S. Lewis. Macmillan, 1947. 216 pp. $2.75.

I have lost count whether this is the most recent book to come from the industrious and proliferous Fellow of Magdalen College. By "miracle" Dr. Lewis means an interference with Nature by some supernatural power. The question of miracle cannot be settled by reference either to experience or to history. It is, first of all, a philosophical question. The philosophy which, by definition, makes miracle an impossibility Dr. Lewis defines as "everythingism" or sometimes as naturalism, sometimes as pantheism. This philosophy he rejects because it cannot account for either rational thought or conscience. For him the realm of the personal is the realm of the supernatural. Once he has established the reality of the supernatural, he turns to the central miracles of the Christian faith—the Incarnation, the New Testament miracles, and the Resurrection. At this point, however, he brings in other criteria, which his earlier argument appears not to justify.

Readers accustomed to think of his writings as a kind of theological *New Yorker* should be prepared for an almost unalleviated intellectual tussle. But at least one of his whimsical profundities creeps in: "Almost the whole of Christian theology could, perhaps, be deduced from the two facts (*a*) That men make coarse jokes, and (*b*) That they feel the dead to be uncanny."

A. C. McGIFFERT, JR.

THE TERRIBLE MEEK: AN APPRECIATION OF MOHANDAS K. GANDHI

By Clifford Manshardt. "Human Affairs Pamphlet." Henry Regnery Co. $0.25.

Dr. Manshardt spent sixteen years in religious and social work in India. He knew Gandhi personally and the ideals and aspirations of India which Gandhi embodied. He is, therefore, unusually qualified to present to American readers this penetrating but succinct analysis and appreciation. He expounds briefly the three ruling principles of Gandhi's life: truth, nonviolence, and chastity. The latter had a much broader connotation in Gandhi's thought than its application to sex, for it included the disciplined control of all the appetites and the physical senses. Further, Dr. Manshardt answers the questions which always pop up where Gandhi is discussed. Why did he dress as he did? Why did he fast? Was he a Christian, Hindu, Mussulman, or all three? Answers to these and other questions, illuminated by personal anecdotes, make this pamphlet not only easy reading but a virtual necessity for any minister's file on Gandhi.

FRED EASTMAN

ESSAYS ON CHURCH AND STATE

Education for Life. By John O. Gross. Abingdon-Cokesbury, 1948. 219 pp. $2.25.

Render unto the People. By Umphrey Lee. Abingdon-Cokesbury, 1947. 164 pp. $1.50.

These two volumes reflect the growing concern of Americans generally, and of Protestants more particularly, with the role of organized religion in relationship to public education. What many have complacently assumed to be a problem already solved has thrust itself forward until in some aspect or another it takes toll of the thinking of policy-making groups from Congress and the Supreme Court of the United States to the humblest school district in the land.

In *Render unto the People*, prepared originally as the Cole Lectures at Vanderbilt in 1946, President Umphrey Lee of Southern Methodist University gathers his comment and argument in chapters entitled "The Question at

Dayton," "The Rule of the Majority," "Religion and the Public Schools," "Religion in Higher Education," "Religion and Politics," and "Conformity and Dissent." These headings serve to index the author's interest and thought. He properly denotes the Scopes trial at Dayton, Tennessee, as giving a barometric reading of a sudden and somewhat local storm but also as a warning that storm signals would fly in many localities where conflicting currents involving education and religion could not be so easily charged off as an amusing "tempest in a teapot," a sort of local clash of wits between the sophisticated and the naïve. In short, to pursue the figure one more step, the trial gave evidence of continued change in the cultural climate.

The author gives a brief historical sketch of the factors which prepared the way for this change. He points up the relative freedom of contact from governing power and city populations enjoyed by Protestantism during the generations when we were following the frontier and peopling a continent. During this time the major trunk lines of the denominations were gathering power, consolidating gains, establishing tenacious forms of independency and localism, participating in the formation of school districts and semisecular academies. In short, the local churches and the school districts shared a common freedom from feudal social structure and hindering doctrines of the "establishments" still firmly rooted in European Christendom. He implies, though he does not explicitly declare, that the final phases of "secularizing" education in the United States became inevitable from about the 1830's onward, what with the great proportional increase of Lutheran and Roman Catholic immigrants from lands in which churches expected tax support for religious schools; to say nothing of the controversial character of denominational differences generally, the rise of the common man and the growth of labor organizations, and the pragmatic demand for widespread popular education. Now domestic social change has made us uneasy as pressure groups seem destined to take the place of reliance upon the simple rule of majority, while in foreign affairs the United States must establish relations with other nations of Christendom in most of which the churches operate on some basis of "establishment."

The author comments pro and con on questions such as the use of public funds in support of private and parochial schools, religious instruction on released time, and various proposals for including courses on "nonsectarian" religion in the curriculum of the public schools. Put out some two years ago, these lectures antedate recent decisions of the Supreme Court of the United States bearing on these concrete issues. The chief contribution of the volume is to restate general positions and to underscore the fact that ours is a country which, while cherishing freedom in religion and the rule of majorities, is at the same time highly heterogeneous in character and not united in respect to religion.

Education for Life pursues a similar theme. The author, formerly a college president, is now an educational secretary for the board of education for the Methodist church. His many quotations converge on the general exhortation that churchmen must renew their faith in the educational power and the responsibility of the churches. The basic assumption that the church was once "the maker of culture" provides a springboard for a discussion in which religion is seen pitted against the forces of an encircling secularism. This popular assumption requires a critical analysis and a historical orientation not to be found in this essay.

WALKER M. ALDERTON

THE PASTORAL EPISTLES

By Burton Scott Easton. Scribner's, 1947. 237 pp. $3.00.

With E. F. Scott's commentary in the "Moffatt Series" and the present volume, we now have two excellent recent helps in the study and interpretation of these letters. Professor Easton of the General Theological Seminary in New York is one of the ablest scholars in the New Testament field. These letters, of course, are important in the discussion of church polity and orders. The present author does not take the defensive Catholic position in interpreting them or in discussing the significance of orders in the New Testament as a whole. Matters of church polity are again to

the fore today in connection with various reunion and merger issues, and many pastors will wish to consult a good discussion like this one bearing on the development of New Testament church life.

It is Dr. Easton's conclusion that what we call the bishop or monarchical episcopacy appears nowhere in the New Testament, except in the figure of Diotrephes in III John, though Timothy and Titus in these letters have a similar function. The word "*episcopos*" here does not mean bishop or even superintendent or overseer but is an informal flexible term for leaders with various functions. The elders are the important office in the Pastorals under Timothy and Titus. They are the "faithful men," guardians of the tradition, but have not taken on the priestly functions which they had later. There is, however, already some departure from the congregational emphasis which we find in Paul and in Acts.

Thus, the Pastorals give us in an early form the triple order of bishop, elder, and deacon. "Timothy" (or "Titus") is the bishop, although he is not called this. He was ordained by "Paul" but not without the elders. The elders (presbyters) were the real local rulers, the responsible figures in ordaining and in safeguarding the Tradition. (They later became priests, once the monarchical episcopate had fully emerged.) Thus the New Testament contains both congregational and presbyterial patterns, suitable to various situations. The important thing is that the articulation of order and authority should always be kept subject to the spirit in the church and that "office" should be understood as "ministry" or service. A recent book by Eduard Schweitzer of Zurich has dealt fully with these matters in connection with the weakness in Protestant church order exposed by the war. One of the points he makes is that the Pastorals do not entirely safeguard the most Christian patterns of church order.

Dr. Easton treats the Epistles in the following order: II Timothy, Titus, I Timothy. To save repetition, much of the discussion is assigned to a word list in the last half of the book. The commentary is based on an English translation. The author comes to no final conclusion as to whether genuine fragments of Pauline correspondence appear in the letters. The pseudonymous character of the letters as a whole is made the basis of a most illuminating study of the church at the end of the first century.

AMOS N. WILDER

A GUIDEBOOK TO THE BIBLE

By Alice Parmelee. Harper, 1948. 331 pp. $3.50.

This volume offers a very readable and judicious summary of the essential matters bearing on each book of Scripture and combines with this especially well-handled chapters on the history of the Bible down to the present day. This is a good deal to cover in one book, and many of the chapters are very brief; but by selection and emphasis the difficulties are surmounted. The results of modern scholarship are consistently followed. Above all, the author is most felicitous in her resources for interesting the reader. This is another example of the new type of Christian literature for which we have been waiting and will be a great boon to the religious worker and to the average reader.

AMOS N. WILDER

THE RUSSIAN IDEA

By Nicolas Berdyaev. Macmillan, 1948. 255 pp. $2.75.

All through this book it is evidently the author's intention to present the paradox which is Russia—the differences in spirit and world view between Russia and the West and the literary antecedents of communism. Some of the sentences are amazing: "There is enshrined deep down in the Russian people greater freedom of spirit than there is among the more free and enlightened peoples of the West" (p. 46). "But humaneness, all the same, remains one of the characteristic Russian traits" (p. 87). The book is not easily read. Paragraphs run to pages (one paragraph went over seven pages), and some terms need explanation. But if one wants a critique of nineteenth- and twentieth-century Russian literature—Tolstoy, Dostoevski, Ivanov, Soloviëv, Khomyakov, and many others—I know of no volume which gives so much in so small a space as this.

MERVIN M. DEEMS

A CALL TO WHAT IS VITAL

By Rufus M. Jones. Macmillan, 1948. 143 pp. $2.00.

We shall miss Rufus Jones, not only for what he was and what he did, but for his profound faith in what man might become through Christ. These chapters are essays for the educated—essays designed to show the reasonableness of Christianity at its best. Some of the material has appeared elsewhere, but through every chapter shines the buoyant spirit of this great modern saint. He makes the demands of our age crystal-clear, but he has a faith, no less clear and vital, to meet these demands.

MERVIN M. DEEMS

ANCIENT CHRISTIAN WRITERS

The Didache; The Epistle of Barnabas; The Epistles and the Martyrdom of St. Polycarp; The Fragments of Papias; The Epistle to Diognetus. Translated by James A. Kleist. Newman Press, 1948. 235 pp. $2.75.

Sometimes students ask where they may obtain good translations of early Christian writings. The "Ancient Christian Writers Series" is providing this for us at moderate cost. This volume is the sixth to appear, and it includes some of the choicest selections in early Christian literature. Father Kleist is to be congratulated upon his scholarly translation and his knowledge not only of the classical languages but of modern, readable English. Each of the writings is prefaced by a helpful introduction, and the work is generously annotated throughout. I commend this edition of these writings to ministers who wish to know more about the early church.

MERVIN M. DEEMS

THE FELLOWSHIP OF THE SAINTS

Compiled by Thomas S. Kepler. Abingdon-Cokesbury, 1948. 800 pp. $7.50.

I wish I could bring some suggestion of the riches in this anthology within the limits of the few words of this notice. Even the names of those from whose writings selections have been culled are too numerous to mention. They range from the first to the twentieth century. The material is classified under the "Patristic Period," the "Dark Ages," the "Golden Age of Mysticism," and then by centuries beginning with the sixteenth. For those who wish to acquaint themselves with selections from the writings of choice spirits from Clement of Rome to Philippe Vernier this anthology is invaluable. A brief biographical note introduces each writer. One may also use this book as daily devotional reading. It is evidence of the unique way in which God's spirit flows through widely differing personalities.

MERVIN M. DEEMS

THE SECRET OF INWARD PEACE

By A. Herbert Gray, Macmillan, 1948. 159 pp. $2.50.

The title of this lucid and helpful book at once suggests the immensely popular *Peace of Mind* by Rabbi Liebman. Dr. Gray's book does not suffer by the comparison. Indeed, it supplies certain Christian vitamins that were lacking in Rabbi Liebman's book, as was perhaps inevitable, for there still are vital differences between even liberal Christianity and reformed Judaism—much as they have in common.

This eighty-year-old English scholar, who all his life has been a leader and inspirer of youth, now gives us in this book a mature philosophy of Christian living which deserves as wide a reading as Liebman's *Peace of Mind.* Perhaps such books are prophetic—we shall only achieve peace in the outer war-threatened world as we learn to find it first within.

ALBERT W. PALMER

Altadena, California

THE CHRISTIAN FAITH AND SECULARISM

Edited by J. Richard Spann. Abingdon-Cokesbury, 1948. 296 pp. $2.50.

This book is a symposium in which twenty-two well-known writers participate. It starts with a chapter on "The Nature of Secularism," followed by a historical review of past periods in which the spirit of secularism was especially predominant. Then follow a dozen chapters dealing with the manifestations of secularism in contemporary life—higher education, eco-

nomic institutions, science, motion pictures, politics, diplomacy, international affairs, business, organized labor, contemporary literature, and so on. Strong chapters are devoted to the witness of the Christian faith in a secular world.

The key chapter is that in which Professor Leroy E. Loemker presents a definition of secularism. He identifies it as "practical atheism," "irreligion," "our failure to let God be God in our lives." It may manifest itself as a conscious philosophy but not necessarily so; it may represent merely indifference to the claims of religion. It is to be distinguished from "iniquity" and from "immorality." Secularism, as a philosophy, is "the doctrine that morality should be based solely in regard to the well-being of mankind in the present life, to the exclusion of all considerations drawn from belief in God or in future life."

Professor Loemker ably develops this definition, and Professor John T. McNeill throws into bold relief historical periods like our own in which the secular spirit was dominant. I feel, however, that the main body of the book takes in too much territory. Several of the fields in which the writers search for secularism, such as the political and economic, provide no very clear alternative to a secular procedure; and the writers give evidence of straining to make a case. Some even totally fail to establish any connection between their particular subject and the subject of the book. This, I believe, is the fault not of the writers but of the plan of the book.

It would have been more illuminating had Professor Loemker, following his penetrating initial chapter, selected the fields to be explored and written the entire book himself. He certainly would not have omitted any discussion, as the book does, of the secularism of our public schools.

CHARLES CLAYTON MORRISON

Chicago

AMERICA'S SPIRITUAL CULTURE

By Bernard E. Meland. Harper, 1948. 216 pp. $2.50.

No one can doubt that a tension exists between America's culture and Christianity. Dr. Meland's book is an effort to decide what religion is doing about it, and what religion can do about it. Large elements of our culture are openly rejecting religion. In the face of this fact, large sectors of the church are declaring that the world and the church are eternally disparate anyway, and the situation, while regrettable perhaps, is inevitable and somehow right. For Dr. Meland, this definition of church and culture is a retreat of the church from that interaction with society upon which its redemptive function in the world depends. Admitting that environmentalism does not adequately clarify that function, the author asserts that it contains a truth overlooked by those who place the church diametrically against the world.

The spiritual element of culture is defined as man's awareness of an ultimate concern that extends appreciation to the farthest bounds and impels him to relate life to the meaning and values shaped by God. The Western conception of spirituality has been meager and narrow. The churches typically have not encompassed the full range of spiritual life through which God's shaping of creativity proceeds. Only when the church incorporates the full range of spiritual power into her own life can it become the focus of culture. Historically, the American compromise separating church and state has furthered religion's insularity from culture. Our church-state separation must be contained within a new American compromise conjoining religion with culture. Churchism must be broken up in favor of new and pioneering spiritual adventures. While these cannot yet be delineated, adult education is presented as a typical development in terms of spiritual growth.

The new spiritual frontiers point toward a world harmony that will be something other than a sentimental universalism. The new world community will incorporate and depend upon renewed and purified nationalism, regionalisms, and family life. For America it means specifically a continued advance beyond individualism into a true commonwealth.

The matter of this book is exceedingly important and revivifying to all of liberal mind. Unfortunately the style is not good. Dr. Meland, like many another philosopher, has often

found it useful to lead his reader along the stream of thought of the writer rather than to set out his thoughts in schematic propositional form. However, the subject matter of this book is so comprehensive that the style leads to a sense of diffusion rather than persuasive precision. The intrinsic persuasion of this book's contents deserves the extrinsic help of a more direct style.

WILLIAM B. BLAKEMORE, JR.

COLLEGE READING AND RELIGION

Reports of a Survey of College Reading Materials Sponsored by the Edward W. Hazen Foundation and the Committee on Religion and Education of the American Council on Education. Yale University Press, 1948. 345 pp. $5.00.

Of all the studies on religion in higher education which have been attempted to date, I should judge this volume the most significant, for it centers attention upon the crucial area in which valuations affecting the thinking process of students are formed. The book reports a survey of college reading materials that was undertaken over a period of several years by fourteen scholars and scientists, including such reputable names as Robert Calhoun, Peter Bertocci, Gordon Allport, Margaret Mead, and F. S. C. Northrop. Textbooks now in use in the colleges in all the major fields of study were examined with a view to answering such questions as: (1) Is religion actually neglected or ignored in various college disciplines? (2) Is overt hostility toward religion actually present in the college classroom? (3) Is there implicit hostility to religion in current reliance upon materialistic assumptions? Substantial evidence for an affirmative answer to all three questions was found; but evidence of a constructive concern was also present to an encouraging degree. Calhoun and Bertocci were impressed more by the inadequacy of the treatment of religion in philosophical texts than by antagonism to it, though the latter was to be found in the literature. In English and American literature, Theodore Spencer concludes that "the students will learn . . . that religion is something that has had historical importance in the past but is of little importance today." Yet they "will be forced to admit that . . . the best writers of contemporary literature have been 'religious' writers, aware of the difference between good and evil and aware that the highest human values are achieved only by a consciousness of a source that is higher than they are" (pp. 183–84). While economics and history reveal a neglect of the religious interest, especially in the modern period; and sociology and cultural anthropology, as well as the physical and biological sciences, in some instances, offer it *the silent treatment*, there is a marked maturity emerging in all these fields in appreciating the role of religion in culture. Psychology, so it would seem, is the chief of the modern antagonists toward religion. Of the fifty textbooks examined by Gordon Allport, few could be cited as evidencing a constructive attitude toward religion. Regarding a list of fourteen titles, including some of the most widely used textbooks in psychology, Allport observes that "a student assigned one of the following textbooks would probably never encounter the word *religion* in any one of them; certainly he would obtain from them no idea that religion plays any significant part among the motives or interests of mankind" (p. 82). The most widely used of all, F. L. Ruch's *Psychology and Life*, mentions religion in only one of its pages, Allport reports. The reference reads: "It is interesting to note that when the part of his brain thought by the phrenologists to be the center of religion is stimulated, a man twitches his leg" (p. 83). This undoubtedly could be cited as scientific evidence that man *gets a kick out* of religion. Allport concludes his analysis by saying:

> The two-dimensional quality of many modern psychological texts is a result primarily of immaturity. Fifty years ago psychological authors brought a seasoned philosophical view to the problems they dealt with in their texts. Today philosophical maturity has not yet been replaced by scientific maturity. Vitality and vigor are there but often blended with youthful arrogance and shallowness. The remedy, I think, is neither to abandon psychology nor to tolerate its youthful faults. Better to urge it along the road to maturity by criticizing its lapses into psychologism, and by pressing constantly for a more robust store of concepts and theories. If we do so, I am convinced that in the present century we shall yet have a psychological science that will represent with approximate accuracy the autonomous and unifying character of

the religious sentiment in personality, and the essential dependence of all human life upon faith [p. 112].

This study cannot fail to have influence in the colleges, for its analyses of current readings are extensive and detailed. And they are startling in their forthrightness. One can only hope that this volume will be regarded as preparatory to an even more basic inquiry, for the question still remains, "How can higher education exemplify a constructive, religious concern in the educational process, itself." Analyzing the attitudes of the various disciplines toward religion is a step in the right direction; but, at best, it is only a beginning. A more basic inquiry *into the nature of thinking* at the level of higher education is needed if we are to know how significantly religious understanding is being neglected or nurtured in the schools.

BERNARD E. MELAND

WE HOLD THESE TRUTHS

"Documents of American Democracy." Selected and edited with an introductory essay by Stuart Gerry Brown. Harper, 1948. 429 pp. $2.75.

This anthology of the scriptures of American democracy, by the professor of history at Grinnell College, here appears in its second, revised, edition. From the Mayflower Compact and the Hartford Constitution (1639) down to the "Lilienthal Report," "The Truman Doctrine," and the report of the President's Civil Rights Committee, "*To Secure These Rights*," the editor presents the cavalcade of the democratic ideal, offering also a brief description of each document and an extensive index.

In a pungent discussion of the uses and abuses of the word "democracy," Professor Brown in his Preface sets forth the thesis he presumably intended should determine the selections in the volume: "The history of democracy is controlled by a principle, namely, the method of arriving at decisions by free discussion and majority consent." Constitutions, state documents, presidential inaugural addresses, orations, Supreme Court decisions (e.g., Marshall, Taney, Holmes, Hughes, Cardozo), appear in discriminating profusion—happily without special emphasis being given to the rather formal definition of democracy just quoted. Hence, material aspects of the democratic ideal and practice are also represented. One wishes, however, that the editor had included more of the explicitly religious documents of the American democratic ideal.

The volume will be especially valuable for ministers as a collection of extra-biblical readings for use in the pulpit.

JAMES LUTHER ADAMS

THE BOOK OF BOOKS: AN INTRODUCTION

By Solomon Goldman. Harper, 1948. xiii+459 pp. $3.75.

This attractively published book has a series title which reads "The Book of Human Destiny: 1." This means that it is the first volume of a set of a dozen or more devoted to an exposition and interpretation of the Jewish Bible. And, inasmuch as it is the first, it sets the stage for the volumes that are to follow. It therefore has the character of an introduction to Rabbi Goldman's introductions to the Bible. It tells us about his convictions concerning the meaning and worth of the Bible and about the critical and methodological considerations that control his interpretation of it.

The book begins with a section that describes the genius and flexibility of the Hebrew language in which the Bible was first written, stressing especially the relative ease with which its subtler meanings can be taken over by another tongue. Here, as throughout, the author writes in an easy, nontechnical manner so that even one ignorant of the Hebrew language may read him with relish and profit. Another chapter discusses the iconoclasm of Hebrew religion and seeks to vindicate the artistic capacities of the ancient Israelites, particularly in terms of their literary forms. After telling about the problems relating to the formation of the Canon and describing the work of the Massoretes, a somewhat more extensive chapter deals with the history of biblical criticism. Here the writer becomes an ardent apologist for Israel's "originality." He rejects both the notion of the rectilinear evolution of Israel's religion and the notion that ancient Israel was

an isolated nomadic people, analogous to Arab tribes throughout the centuries—views maintained by Wellhausen. In his understanding of the history of Hebrew literature he is deeply indebted to Cassuto. Further, in a chapter entitled "'The Dawn of Conscience,'" he severely castigates Delitzsch and Breasted for having assigned the "originality" of the Old Testament to the Babylonians and Egyptians, respectively. A lack of fairness and an anti-Semitic mood are laid to the charge of both of these scholars. Quite apart from this castigation, Rabbi Goldman goes far in vindicating the "originality" of Israel, a glorious feature of the people of the Old Testament which is today again widely recognized. The perennial effectiveness of the Bible the author attributes to the fact that in its thinking about God it stays close to nature and avoids philosophical abstractions. The fact of this effectiveness is demonstrated by a long section, covering approximately two-thirds of the entire volume, entitled "Echoes and Allusions." Here the writer exhibits, by quotations, the influence that the Bible has had upon all types of thinkers and writers in the Western world. This section, as well as the book as a whole, is indicative of the author's breadth of cultural concern and interest and helps to explain why he could produce this excellent volume which is essentially an essay that is properly classified under the heading "humane studies."

J. COERT RYLAARSDAM

STILL THE BIBLE SPEAKS

By W. A. Smart. Abingdon-Cokesbury, 1948. 171 pp. $1.75.

This is an appreciative book about the Bible by a veteran teacher who feels that the ethical power and social concern it has produced in those who have read it are sufficient warrant for its relevancy. In this ethically significant Bible Jesus is central—the Jesus portrayed by the Four Gospels, rather than the Jesus "behind the record" or the Jesus of theological interpretation. In Jesus "God made himself more appealing and winsome than anywhere else in all his creation" (p. 130). Jesus' "personality" wins men to his following; and, though the gap that separates us from Jesus widens chronologically, we are moving ever nearer to him in spirit. The author seems to be an evangelical liberal of a type increasingly rare. He is concerned that men shall win through to victorious ethical living by meeting Jesus; and he does not feel that "theological speculations" are necessarily implied in such a victory. It is enough to read "the Bible as we have it, the Bible in which Jesus is central."

J. COERT RYLAARSDAM

THE SYMBOL OF THE FAITH

By George Hedley. Macmillan, 1948. xi+173 pp. $2.50.

This is a book for ministers to recommend to laymen. It explores the historical situations in which the Apostles' Creed and its constituent phrases had their origin and separates literal phrase from deeper intent. The creed is seen as a symbol of fellowship in a movement whose basic convictions about the meaning of human life it enunciates. Its significance for today is candidly evaluated. One may not agree at all points, but he will feel that he has met a man who studies carefully, thinks honestly, writes clearly, and is convinced that the Christian message is important.

GEORGE GORDH

WRITING THE ONE-ACT RELIGIOUS PLAY

By Fred Eastman. Friendship Press, 1948. 63 pp. $0.50.

Many potential playwrights have floundered in a sincere attempt to produce moving religious drama in the form of a short play. It requires great skill and careful technique. Realizing the desperate need for guidance in this field, the Drama Committee of the Missionary Education Movement finally prevailed upon Fred Eastman to produce this little gem of a "Primer in Dramaturgy." The book compresses in brief compass the distilled essence of Eastman's years of experience as America's leading exponent and writer of the one-act religious play and as teacher of drama and playwriting at Chicago Theological Seminary.

After outlining the importance and the nature of the task, the author guides one, step by

step, through the proved techniques of playwriting. He illustrates by carefully analyzing an effective one-act drama, pointing out its elements of strength. Then he launches the potential playwright on the task of creating his own little drama, with particular attention to characters, dramatic situation, theme, plot, dialogue, and exposition. Finally, he gives a very practical check list of "Tests for the Completed First Draft." So if you are one of those who would like to make a contribution to the field of the one-act religious drama, you will find this manual an invaluable, if not indispensable, tool.

PERRY D. AVERY

Milwaukee, Wisconsin

THE LOST GOSPEL

By Robert E. Luccock. Harper, 1948. 183 pp. $1.75.

This book demonstrates the use of the short story as a basis for sermons. If suspicious of "new techniques" in preaching, you will be pleasantly surprised. Luccock does not resort to literature because he has no Gospel to preach; nor does he fail to use biblical material.

Two difficulties are occasionally demonstrated. One is that hearers may remember the story well but forget what it was to illuminate. The other is that the story may complicate the message rather than set it forth with clarity and force. Most of these sermons, however, are exceptionally successful. They make interesting reading, which is seldom true of sermonic material. They must have made even more interesting "hearing."

CHARLES HUBERT STEM

Chicago

PSYCHOLOGY FOR PASTOR AND PEOPLE

By John Sutherland Bonnell. Harper, 1948. 225 pp. $2.50.

Suffocation of spirit and body may be prevented by breathing the oxygen of faith into the heart. It is to this end that Dr. Bonnell encourages the employment of spiritual counseling by trained qualified ministers.

The author, well-known pastor of the Fifth Avenue Presbyterian Church in New York, and preacher for the "National Vespers" radio program, relates in this book numerous and often touching incidents from his own experience with pastoral counseling.

Psychiatrists will probably reject some of the pastor's techniques. For example, Dr. Bonnell feels that questioning the counselee will accomplish two important results. In the first interview it will put the parishioner at ease, and in later sessions it will serve the purpose of revealing to the counselee the center of his difficulty and at the same time will avoid the bluntness of the counselor's direct interpretation. Psychiatrists may deny that this technique will serve the purposes that the pastor intends.

The book reveals inadequate specialized knowledge for the experienced counselor; however, its charming style as well as many informative points will be enjoyable and useful.

FRANCES B. CAPPON

Chicago

MAHATMA GANDHI: AN INTERPRETATION

By E. Stanley Jones. Abingdon-Cokesbury, 1948. 160 pp. $2.00.

From a background of thirty years of close contact with the Gandhian era in India, Stanley Jones presents a sympathetic and competent interpretation of the great Indian leader. Written from the nationalist point of view, the book contains many sidelights on recent Indian history which will not be found in other studies. It also presents interesting sidelights on Mr. Jones's own thinking with respect to Christianity in India. *Mahatma Gandhi* is required reading for one wishing to be informed on Indian affairs.

CLIFFORD MANSHARDT

Chicago

PSYCHIATRY AND RELIGION

Edited by Joshua Loth Liebman. Beacon Press, 1948. 202 pp. $3.00.

It is a wholesome event when a group of Protestant, Catholic, and Jewish clergy can get together for a conference with a group of psychiatrists. Rabbi Liebman organized the

conference, and it is a fitting tribute that this book should be published as a memorial volume. Other such conferences have been held during the past decade, but the promoters have not seen fit to publish a volume of talks.

Eight psychiatrists, five clergymen, one who is both a psychiatrist and a clergyman, and one journalist contribute to the volume. It is significant that only the clergymen discuss the relationships of psychiatry and religion. The psychiatrists give their views on such topics as the emotional needs of the child, adolescence, marriage, and grief. The clergy listen and ask questions; there is no evidence that the psychiatrists asked questions after the clergy spoke.

The various chapters are far from uniform in value. Some are very weak, one especially dogmatic. The chapter on the adolescent and his conflicts rates high in this reviewer's opinion. The chapter on grief is excellent and of particular value because there is little good material on this subject. While the conference may have made a contribution to those attending, the book makes little if any contribution to the understanding of the relationships of religion and psychiatry.

Carroll A. Wise

Evanston, Illinois

The Best of John Henry Jowett

Edited, with an Introduction, by Gerald Kennedy. Harper, 1948. 167 pp. $2.00.

This book is evidently published for the indolent. There is not even a bibliography. As a kind of sampling of a great man's work, it may do, even though the editor does not pretend to give any reason for his choice of selections except that "which appealed most to the editor at the time he was going through the material."

The book cannot be as bad as the reason for and the techniques of editing it. After all, it is mostly Jowett. But such a gem deserves a better setting. Editing a work, like setting a jewel, can have only two purposes: to show it to greater advantage with greater facility. This effort fails on both counts.

Mitchell T. Ancker

Chicago

Two Books on Missions

Teaching the World To Read. By Frank C. Laubach. Friendship Press, 1947. 246 pp. $2.00.

The Shrine of a People's Soul. By Edwin W. Smith. Rev. ed. Friendship Press, 1947. 216 pp. $1.50.

Missionary Laubach, famous for his literacy campaigns and his books on missions, now offers a handbook for such campaigns as well as a discussion of their history. His thesis that "one lever that could make every other agency effective is education, . . . [which] must begin with literacy campaigns," is a well-documented, positive approach to solving world problems. Its application in a manual of procedure based on the author's experience shows a beautiful understanding of human nature and a systematic methodology of modern educational principles. Supplements containing word lists and other valuable materials are included, with an adequate bibliography.

Dr. Smith, also a veteran of mission work, shows us a broad picture of its problems, in educating peoples in their own tongues, including translating of Scripture, often involving creation of written alphabets or phonetic symbols. John Eliot did the same three hundred years ago for American Indians, so Smith's well-defended position that educating primitive peoples in a foreign tongue is futile may be a bit superfluous.

Laubach's work is well accompanied by this nontechnical, more personal account. The two of them, both well indexed, will interest casual readers and should also be valuable to students of linguistics, missions, anthropology, and to preachers seeking fresh sermon material.

Louis Weichbrodt

Chicago

Prospecting for a United Church

By Angus Dun. Harper, 1948. 115 pp. $1.50.

I was privileged to hear Bishop Dun deliver some of these chapters as the first of the Hoover Lectures on Christian Unity under the auspices of the Disciples Divinity House in Chicago. Reading the book has confirmed my conviction that in Bishop Dun we have a wise

and winsome apologist of church unity. The thesis of the book is that the "Great Church" must include some strong elements of the "Catholic" idea, of the classical Protestant idea, and of the movements of the free spirit. No attempt is made to draw a blueprint of a United Church, but the truths and values which must be taken up into a United Church are clearly set forth. Here is "must" reading for all Christians.

ARTHUR D. GRAY

Chicago

THE SHAKING OF THE FOUNDATIONS

By Paul Tillich. Scribner's, 1948. 186 pp. $2.50.

These sermons were preached at chapel services at Union Theological Seminary, where the author has been a professor since 1933, when he left Germany following conflict with the National Socialist party. They are short, profound, and worthy of rereading and pondering. Each is based on a passage of scripture, theologically, not expositorily. In viewpoint they are unmistakably neo-orthodox. They are too solid in content to hold the interest of a reader without considerable theological appreciation.

Paul Tillich has made a significant contribution to contemporary American theology, and these sermons depict the implications of neo-orthodoxy in the several areas of theology. This reviewer believes that there is as much danger of oversimplification in neo-orthodoxy's "otherliness" of God as there is in liberalism's "here-and-nowness" of God. The minister-reader will find a message in Tillich's chapel sermons.

GERALD E. MAGGART

Kansas City, Missouri

HAVE THIS MIND

By Gerald Kennedy. Harper, 1948. 210 pp. $2.00.

In the transition from the nineteenth-century pulpit oration to the twentieth-century teaching sermon something often has resulted less than a sermon. These sermons by Gerald Kennedy combine the emotional inspiration of the old and the realism of the new, and they are sermons!

The author will be recalled for his book last year on *His Word through Preaching.* Now a bishop, he was until recently minister of St. Paul's Methodist Church, Lincoln, Nebraska.

He preaches to life-situations but does it out of the treasury of the scriptures and Christian theology as well as literature and life. Seldom do his illustrations seem forced. His answers are sound, and he talks to people where they are.

An unusual feature about this book of sermons is that it follows an outline of Christian faith. With its readable style and clear thinking on fundamental issues, it is an excellent book for lay reading. For the preacher it is proof that sermons can be interesting and yet theological, theological but not academic.

GERALD E. MAGGART

Kansas City, Missouri

THE DOCTRINE OF OUR REDEMPTION

By Nathaniel Micklem. Abingdon-Cokesbury, 1948. 155 pp. $1.50.

In *The Doctrine of Our Redemption* Nathaniel Micklem does not try to write a systematic review of the various interpretations of redemption held by the historical church. His task is rather to relate the redemptive message of the Bible and of the church to personal religious experience. From the teachers of the past, he has selected some central insights which illuminate the theme of redemption. From Augustine, Abelard, Anselm, Duns Scotus, and others, he takes principles which add first one and then another dimension to his theme of man's continual search for, and eternal need of, redemption.

In clear, simple language he takes us over a familiar path, adding his own devotion to the inexhaustible theme. The wonder of God's grace is clearly in his experience, and laymen and ministers alike will find their own lives illuminated by one whose style and humility of writing gives such abundant evidence of the grace whereof he speaks.

EDWARD F. MANTHEI

Western Springs, Illinois

RISING THROUGH THE DUST

By Archie R. Crouch. Friendship Press, 1948. 181 pp. $1.50, cloth; $0.90, paper.

The author served briefly in eastern China before the Japanese invasion and, throughout the years of occupation and blockade, in Free China, particularly in the "Border Service" missionary venture of the Chinese Christians among primitive tribes. He describes vividly and sympathetically events and people illustrative of trends, problems, and aspirations that have wide Christian reference. A remarkably comprehensive account of Christianity's position in China is woven into a story largely personal and weighted with wartime experiences. Designed primarily for young people, the book will make anybody better informed on China. An index would have increased its usefulness.

EARLE H. BALLOU

Auburndale, Massachusetts

CHRISTIAN VOICES IN CHINA

Edited by Chester S. Miao. Friendship Press, 1948. 217 pp. $2.00, cloth; $1.00, paper.

Here in thirteen brief chapters speak eleven Chinese and three missionaries. They write well, they speak whereof they know, and the subjects they treat are alive, imperative, and of significance to the future not only of the church but of the nation itself. The issue of communism, the status and progress of womanhood, the changing family system, rural reconstruction, education, the leadership of the church, and the ministry of healing—all receive able treatment. The book is high testimony to the spiritual and intellectual quality of those upon whom the formation and direction of Christian policy in China largely depends.

EARLE H. BALLOU

Auburndale, Massachusetts

MAIN ISSUES CONFRONTING CHRISTENDOM

By Harold A. Bosley. Harper, 1948. 204 pp. $2.50.

The new dean of the Divinity School of Duke University brings his pastoral experience to bear in this book on the issues confronting the church in the world today. He writes as a minister talking things over with other ministers. He is strong for the church.

In the book are thoroughgoing discussions, with logical answers, of fear-skepticism, blind intellectualism, secularism, dogmatism, power, and the church, with references to all the current issues such as race, war, depression, nationalism, labor problems, capitalism, and collectivism. The author relates all these to the church. "Whoever thinks such great problems are not the immediate concern of the Christian Church is urged to read and reread the parable of the Last Judgment (Matthew 25:31–46) until its single searching meaning converts his soul. . . . The only way to preach the good news to all men is to so relate it to the deepest needs of their life and day that they will see in and through it their way to a new day."

He defines well what is meant by the church. Also, he writes one of the best definitions of liberalism that has been printed. He shows clearly the undergirding of religion which democracy must have. In the closing pages he sounds a note of warning revealing all that is in the mind of the trumpeter impelling him to wake up the slow of heart.

A Chicago graduate and former director of religious work on a midwest campus, Dr. Bosley, as minister of a notable Methodist church in Baltimore, mastered the art of sermonizing. His illustrations are timely and interesting, drawn from a wide variety of sources. In some instances one wishes he might be as specific as Trueblood, but he is equally thought-provoking.

PHILLIP W. SARLES

Chicago

WITNESS TO THE LIGHT

By Alec R. Vidler. Scribner's, 1948. 238 pp. $3.00.

Witness to the Light, F. D. Maurice's "Message for Today," is a good introduction to the thought of a man who has been called "the greatest theologian the Church of England produced in the nineteenth century." The author, Alec R. Vidler, is the warden of St. Deiniol's Residential Library, at Hawarden in

North Wales, and editor of the monthly review, *Theology*. This volume consists of the Hale Lectures given at Seabury-Western Theological Seminary last year.

Frederick Denison Maurice (1805–72) was a controversial figure in his own day. This interpretation of his thought, lifted somewhat too summarily out of the context of the man's life and times, tends to make straw men of the live issues of the day. Described as a leader of the Broad Church party, Maurice repudiated the epithet "broad," and still more the suggestion that he belonged to any "party." Keenly interested in social movements, he coined the phrase "Christian Socialism," but he upheld the state as divinely ordained and was sharply critical of democratic ideals as we commonly interpret them. A militant apologist for the true Catholic Church (the Church of England writ large) and for the universal validity of its sacraments, he made room for Protestantism as the principle of "the responsibility of every nation and person to God." Distrustful of all theological "systems," he nonetheless wanted to be known as a theologian whose task is not to construct a system but to look for and to "witness to the light."

The details of Maurice's thought go beyond the confines of this review. Vidler has given us a useful guidebook through the maze of writings of a man who made up in comprehensiveness and zeal what he may have lacked in consistency and clarity.

HOMER V. YINGER

Claremont, California

THE ONE GREAT CHURCH: ADVENTURES OF FAITH

By Joseph Fort Newton. Macmillan, 1948. 122 pp. $2.00.

This little book of sermons has all of Dr. Newton's unusual charm and large-hearted charity. How the man can write! Despite the title, only the first chapter has to do with the unity of Christian forces, desired, possibly to be attained. The rest deals with varied subjects, e.g., "Religion and Health," "The Marriage Muddle," etc. The chapter on reunion says nothing new. We already know that we all desire unity, repent the lack of it. Most of us love one another across denominational lines; but disunity was not caused merely by uncharitableness, and will not be cured by geniality. Its roots are theological. For us to love one another does not make a Mormon at one with a Presbyterian, a Roman Catholic with a Congregationalist, an Anglican with a Southern Baptist. With the real issues Dr. Newton does not come to grips. There are too many others like him in this respect.

BERNARD IDDINGS BELL

Chicago

A HISTORY OF THE WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION

By Anna V. Rice. Woman's Press, 1948. 299 pp. $2.00.

Miss Anna V. Rice, formerly general secretary of the National Board Y.W.C.A. of the U.S.A. and member of the World Council, has traced, with clarity and insight, the history of the Y.W.C.A. as a world movement not only in its relation to the church and lay Christian organizations but in its relation to the changing scene in the political, economic, and social world. The Y.W.C.A. was a child of the strong evangelical movement of the mid-nineteenth century and has characteristically combined warmth of Christian purpose along with social concern for youth from that period when changing conditions especially affected women to this present day.

When the pioneer leaders of four national Y.W.C.A.'s—British, Swedish, Norwegian, and American—organized the World Y.W.C.A. in 1894, the leadership, in that era of British world interest, was predominantly Anglo-Saxon. It is heartening to believers in world community to trace, with Miss Rice, the development of shared responsibility, as leaders from what we called for so long the "receiving" countries take their places at the council table with those from the "sending" lands. In fact, long before the leaders of the new national churches of the East shared in the emerging ecumenical movement, many Y.W.C.A. volunteers and staff members from sixty-five countries were working together as colleagues.

This shared responsibility of members of different nations and widely divergent Christian church traditions has involved the discipline of wresting unity out of diversity. This reviewer believes that the Y.W.C.A. not only has a great contribution to make to the new World Council of Churches, in providing evidence that real unity can exist within a comprehensive diversity, but points even further to ways in which members of Christian lay movements can work together, when, as yet, there is no possibility of the ecclesiastical bodies to which these members belong working together.

In the report of the Oxford Biennial Meeting (1926), we read: "We faced squarely the obstacles that divide us along one important line, our church membership, and in so doing discovered, not only that these differences are many and various, but the richness of the future perfect unity toward which we are moving is dependent upon these differences. . . . We saw the Association taking its rightful place in the development of the Church Universal" (p. 201).

At this same meeting a memorandum was sent to the committee planning for the World Missionary Conference (Jerusalem, 1928), asking that a "large place might be given to the consideration of economic and industrial problems in their relation to mission work." However, more than twenty years before, this significant question began to appear in world meetings—"How far should the program be related to the 'larger whole of the social order,' as well as to the individual?"

The British Association said in 1909 that "existing social conditions are militating against the full development of Christian life among women." Florence Sims, the distinguished pioneer in industrial work in the Y.W.C.A. of the U.S.A., said in 1907: "The Y.W.C.A. should openly declare itself for social righteousness." These convictions were echoed in many countries, especially in the Orient, where missionaries had requested the World Y.W.C.A. to start work with industrial girls in China and Japan years earlier. However, there were many countries where this type of work was considered revolutionary and viewed with suspicion. These divergent opinions assured continuing emphasis on *both* personal evangelism and social responsibility throughout the entire history.

Between world wars training conferences were held in which young leaders studied the relation of Christian ideals to social and industrial problems, international movements for peace, and the human problems of refugees and migrants. Most of the lands from which these leaders came were involved in the last war—many of them behind the iron curtain. It does not take much imagination to connect those training conferences and the notable record of our Y.W.C.A. leaders in the resistance forces in the occupied countries.

From the very beginning the leaders of the World Y.W.C.A. have been women of high caliber. Mrs. Tritton of Great Britain, the first world president, said in 1895: "We emphasize the interdenominational as well as the international character of the World Y.W.C.A. Every member of every outward and visible church is welcome to join our ranks, provided she can subscribe to our basis." Miss Rice makes the succession of council and executive meetings live for us through these women of keen minds, broad world outlook, and kindling Christian conviction, who joined with Miss Cratty in pledging themselves "to work steadily for the removal of barriers between nations, races and creeds by studying conditions of social, economic, racial and national life; to use all the resources we have, alike as citizens and as members of the Y.W.C.A., for influencing public opinion."

GERALDINE B. GILKEY (MRS. C. W.)

South Yarmouth, Massachusetts

THE CHRIST OF THE POETS

By Edwin Mims. Abingdon-Cokesbury, 1948. 256 pp. $2.50.

This book addresses to English and American poets, from Edmund Spenser to W. H. Auden, Christ's enigmatic question: "Who do men say that I am?" All answers are included: the orthodox and the liberal, the Roman and the Protestant, the cynical and the faithful—contrasts so visible in our own incomprehensible times. The question and the contrasts are important; and Professor Mims has left no

sonnet or quatrain unturned to reveal the concern of four centuries for the Person of Jesus Christ. Gathered into this volume are probably most of the poems written directly or indirectly about Jesus from the seventeenth through the first half of the twentieth century—some poems quoted entirely or in part, others stated in précis form, still others mentioned by title. Thus, in a quantitative way, *The Christ of the Poets* is a valuable introduction for readers who may wish to undertake explorations on their own.

Unfortunately, the quantitative sweep of the studies interferes with the author's critical task. The mass of poems and poets apparently hampers specific and developed interpretations, with the result that Professor Mims retreats frequently into a confusion of biographical anecdote, historical commentary, and abundant restatements of the "moral of the poem." There is the need in chapter after chapter for a closer emphasis on the poems themselves in terms of what their imagery and levels of meaning reveal about the person and nature of Jesus Christ. The attempt at a comprehensive survey abbreviates many chapters, so that often the banquet ends before the meat is served. And quantity, this effort to swell the roster of poems about Jesus, invites a further annoyance in the reader—namely, the inclusion of many ordinary poems taking up space where there is no room. For example, three pages are given to Hagedorn's limping "The Bomb That Fell on America," though there is no mention of Hopkins' tremendous hymn of praise, "The Windhover, to Christ Our Lord."

Perhaps this is a book intended, after all, to edify our hurried clergy in search of "a veritable storehouse of ideas and illustrations," as the back-cover advertisement suggests. It may do this very well.

ARNOLD KENSETH

Amherst, Massachusetts

AND LET US REASON TOGETHER

Meditations from the Writings of Dr. George Angier Gordon, Selected by Mrs. Elise D. Gordon. Beacon Press, 1947. 381 pp. $3.00.

Mrs. Elise D. Gordon has rendered a great service to all intelligent people who believe in feeding the spiritual self with daily portions by her selections in the above-named book. The compiler is the widow of John Gordon, Esq., of Boston, and the sister-in-law of the late Rev. George Angier Gordon, D.D., a graduate of Bangor Theological Seminary in the class of 1877 and for many years the minister of Old South Church in Boston.

The result of Mrs. Gordon's labors is a sizable book, giving a daily reading from the writings of Dr. Gordon. In addition to the readings, there are twelve prayers, one being used at the opening of each month. These selections are taken from such books as *The Witness to Immortality*, *The Christ of Today*, *The New Epoch for Faith*, *Ultimate Conceptions of Faith*, *Through Man to God*, and *My Education and Religion*.

Mrs. Gordon, a lawyer, has used excellent judgment and discretion in making her selections, and her arduous work was in loving memory of a great friend, a noted scholar, and one of the greatest transitional theologians of the age. Bangor Theological Seminary proudly welcomes this worthy book from the writings of its most illustrious alumnus.

HARRY TRUST

Bangor, Maine

THE POWER WITHIN US

By Eugene L. Smith. Abingdon-Cokesbury, 1948. 185 pp. $1.75.

This book is composed of the revised lectures given by Eugene L. Smith, pastor of St. Mark's Methodist Church, Brooklyn, at two important Methodist conferences. In the Introduction Bishop G. Bromley Oxnam says of him: "Eugene Smith knows human beings and their needs and dreams. . . . He is the pastor of a parish in which his teaching has been tested in conduct and found good. The resources he describes are the resources he possesses."

This book will give ministers some fresh illustrations and pointed statistics for their preaching. It will also help them and their lay people to discover some practical ways of venturing into the Christian life.

WILLIAM A. KEITH

Kalamazoo, Michigan

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* Reviewed in this issue.

† Reviewed in last issue.

Social Ethics and Sociology of Religion:

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